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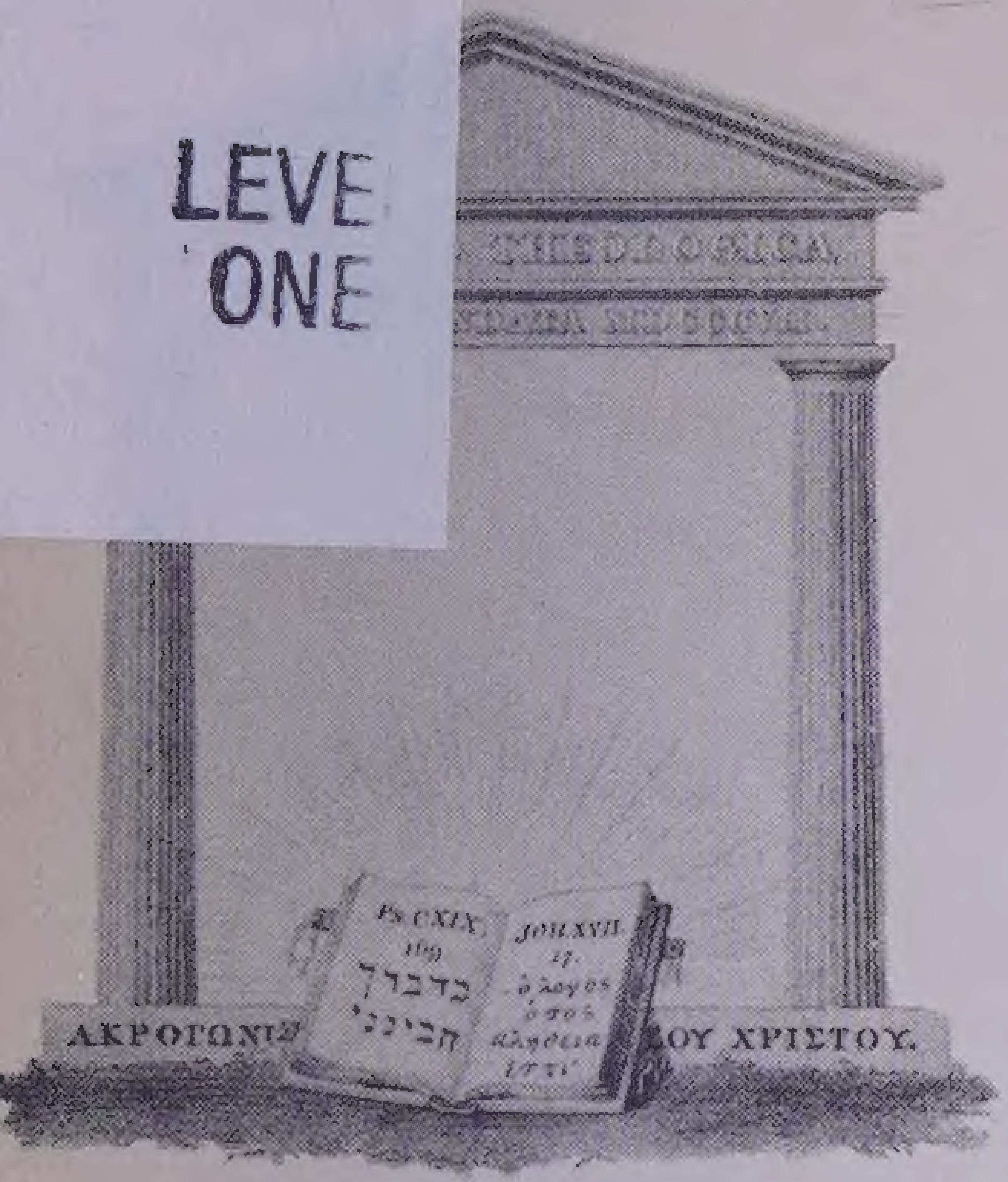
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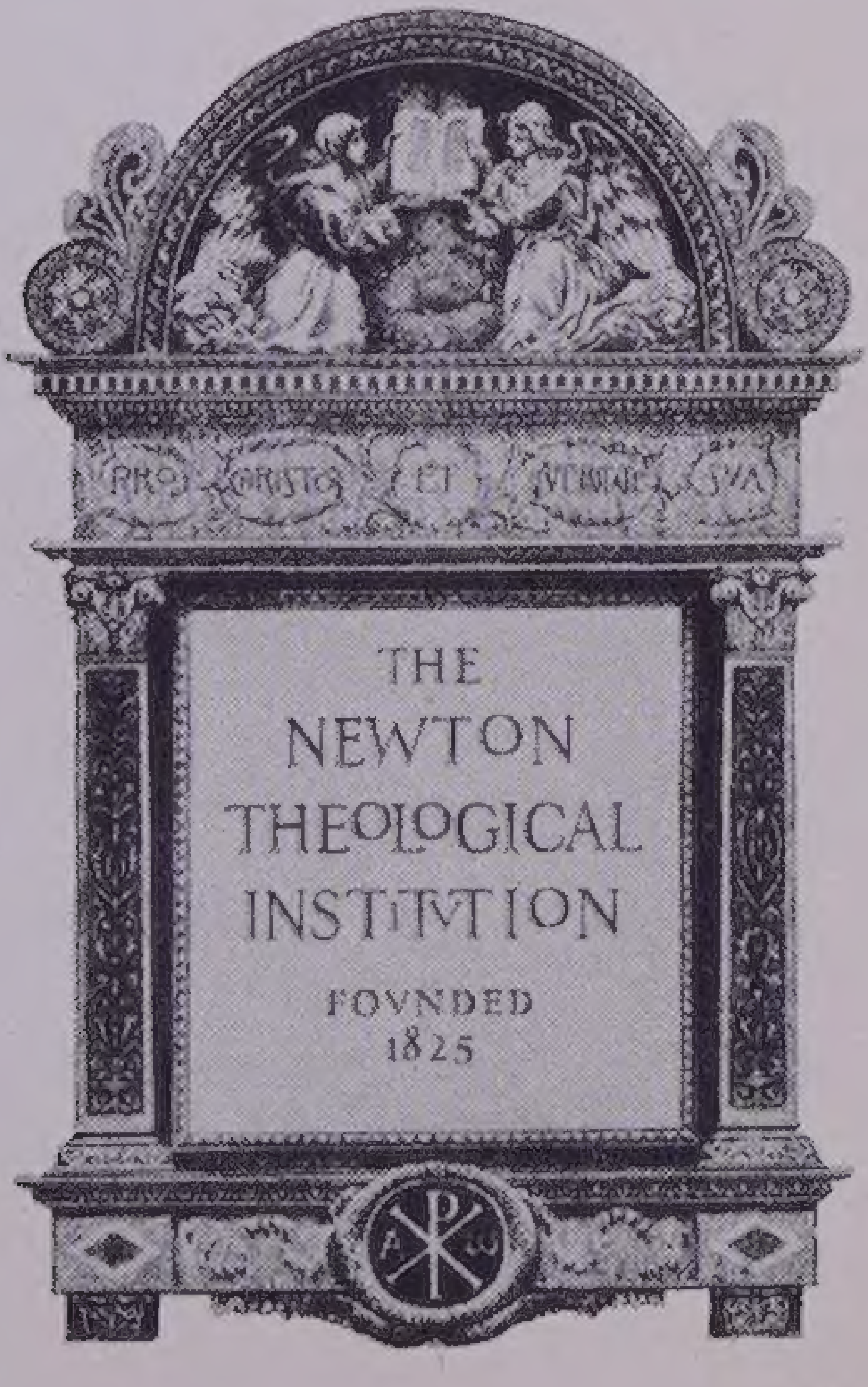
February, 1940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THE INSTITUTION BULLETIN

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The cuts on the cover are of the old Andover bookplate adopted in 1825 (slightly altered), and the Newton bookplate made by the famous designer, Sidney L. Smith.

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THE CHRISTIAN IN TIME OF WAR[1]

By Hugh Vernon White

THE church is not a department of the state, but the individual Christian is a citizen and as such has an obligation to the state and is subject to its authority. He is therefore confronted with the problem of his own participation or non-participation in the war. It is not necessary here again to set forth the reason why this is an ethical dilemma of the most acute and tragic character. The sin of war itself and the evils that flow therefrom have been fully revealed and clearly recognized in recent years and the considered judgment of the church is expressed in the report of the Oxford Conference:[2]

> "Wars, the occasions of war, and all situations which conceal the fact of conflict under the guise of outward peace, are marks of a world to which the church is charged to proclaim the Gospel of redemption. War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified. No justification of war must be allowed to conceal or minimize this fact."

It is the conflict between this judgment of the Christian conscience and the summons of the state that the Christian citizen must somehow resolve.

If war between nations could be viewed only as a clash between two morally irresponsible governments each bent upon protecting or enlarging its material interests, the case of the Christian would not be so difficult. Some who upon this assumption had determined to take no part in any war have found their decision unsettled by the course of events since 1931. Japan's invasion of Manchuria and her more recent assault upon the sovereignty and independence of China, Italy's conquest of Ethiopia, the Spanish civil war with foreign fascist support for a revolt against the lawfully constituted government; these wars involve real moral issues. Causes of intrinsic value have seemed to be at stake. Accordingly many who through disillusionment had renounced war conceived simply as a conflict between selfish states again took sides and gave such support as they could to the Chinese, the Ethiopians or Republican Spain.

That the peace movement has come of age is indicated by its present perplexity. A pacifism resting upon an apparent oversimplified conception of the cause and nature of war has had to cope with factors that make a simple solution impossible. Again a black and white distinction has suffered from the spread of a gray zone where once was only a line of distinction. Aside from concrete events working in this direction there are radical differences of opinion among informed and conscientious Christians as to the ethical justification for the use of physical force. Distinctions, also, are made between different kinds of force and the agencies used for its employment.

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[1] Reprinted by permission from his "Christianity Confronting War," in *Social Action,* published by the Council for Social Action of the Congregational and Christan Churches, Nov. 15, 1939.

[2] *The Oxford Conference (Official Report)*, Willett, Clark, & Co., p. 162.

Against this background of fact and theory three different answers are being proposed to the question: What shall the Christian do about war?

There is first the position of absolute pacifism. This attitude has different assumptions to support it. Some claim the authority of Jesus; this is a simple religious basis. It is sufficient for those who are convinced that Jesus' words are rightly construed as an unqualified prohibition of all use of physical force, and to whom religious authority is a matter of simple command and obedience. Many Christians honestly reject both these interpretations of the word of Jesus. Another assumption underlying absolute non-violence is the conviction that all use of physical force is immoral and that force can never serve the ends of righteousness. The basis of this contention is more rational and philosophical than religious.

Manifestly the Christian who is convinced that God demands of him complete avoidance of all use of force either in individual conduct or in organized action can only take one attitude toward war. The same is true if one finds a similar prohibition in some absolute moral principle. He must refuse to fight and so far as possible he must avoid giving indirect support to the conduct of a war. This latter is very difficult to achieve for almost anything one does to maintain the health and vigor of the nation makes it stronger to carry on the war. Each one must decide where he will draw the line.

We may assume that, as in the last war, the government will grant some consideration to real conscientious objectors. But from the standpoint of the state this is done as a concession and not as a recognition of the rights of the individual. Almost certainly if war comes, many who take this position will have to suffer for it. Those who do must accept their punishment without complaint against the state, for the state is well within its legal and moral rights in imposing it.

However, that is not the last word on the matter. This conflict between the state and the individual Christian conscience is not absolute. A tragic opposition exists for the time being; but two good results can flow from it especially if the opposition is kept free of bitterness and false blame. The witness of a Christian to his faith in the face of suffering has always nourished the faith and strengthened the moral purpose of the church and has challenged the conscience of mankind. The state also derives benefit from the integrity of conscience in its citizens which will cause them under such circumstances to resist even its own authority. The latter is especially true in a democratic order.

A second position holds that the use of force is necessary and legitimate for the maintenance of order and the control of lawless individuals and groups. This is essentially the police power as exercised within the nation, where it is subject to law and responsible to higher authority. No such law and authority exist internationally. Nevertheless some "order" is necessary within which nations can live and deal with one another. In times of peace, treaties and agreements and a set of general rules rather inaccurately called "international law" provide a working system. But when war comes each nation, being itself a government with no higher authority to which it must answer or to which it may appeal, assumes the right to maintain so far as it is able that order which will best serve its own interest and security.

Thus, from the standpoint of the nation the war has a moral purpose and justification, in spite of the fact that each side must arrogate to itself the rôles both of judge and policeman. This is a temporary state of anarchy as viewed from an aloof and disinterested vantage point. But each side tries to end the anarchy by establishing the kind of order it desires. This is the basic background of the two great conflicts today. In the Orient Japan fights to "establish a new order in Eastern Asia." The Allies and Germany clash on the fundamental issue of whether an international order, especially in Europe, shall continue to be maintained upon a basis acceptable to France and England, or whether a new order more acceptable to Germany shall be substituted therefor. In Europe the issue is complicated by the desires of many lesser nations and by the claims of Italy and Russia.

Now the Christian individual may and many do take the position that one side or the other is fighting for the better order. The tragedy of war lies just here; love of country, confidence in government and a sense of the values of the ways of one's own nation—all of which are necessary to a peaceful life within the nation—predispose the individual almost irresistibly to the honest belief that a triumph by his own country will be better not alone for it, but also for the world in general. Propaganda and censorship strengthen this conviction; indeed, make almost any other thought impossible. But the natural tendency to honest bias already is there to be cultivated and strengthened.

In the light of this bias with which the Christian citizen of any country views the conflict, and which determines his own sense of duty, there are two general factors which give a moral character to war: (1) it is fought to establish a certain order held to be good; for one nation the old order, for the other a new order. (2) The citizens of each country have a positive and honest conviction that the order they are fighting for is better both for themselves and the world in general.

It is because many Christians hold to this conception of the use of force that they support the war in which their nation is involved, holding it, despite all its evils, to be a "just" war, and the nearest approach to the exercise of true police power in a world which lacks a supreme international authority.

There are serious difficulties involved, however, in the acceptance of war on this basis. Many Christians today have learned to think objectively about international affairs and cannot assume uncritically that the dominance of their own nation must necessarily be the best thing for the world in general. It must be recognized, also, that modern war is so destructive, not alone of lives and material goods but of the very moral qualities that support justice in human relations, that it is very difficult to see how the triumph of any nation—even one's own—can insure an increase of ordered justice among the nations. The impossibility of getting at all the facts upon which a sound judgment might be made creates a further problem for those who hold to the "just" war doctrine. It is very difficult to determine whether one's own country is not in some degree an "aggressor" and whether, if fighting a defensive war, it may not still be in defense of a status quo that is intolerably unjust to the other side. This acceptance of war involves an act of faith in one's own government and nation and the moral and emotional identification of oneself with one's own people in a supreme crisis which has within it elements of profound worth. The tragedy lies in the fact that Christians in the enemy nation give identical response to their country's cause. To accept war with this realization is to accept a tragic dilemma as inescapable in the present state of the world.

There is still a third conception of the Christian's duty in war time. It is based upon a radical judgment upon the whole temporal order as lost and sinful. Since there is no hope of bringing the life of society and the conduct of nations into conformity to the Christian principle, the Christian merely accepts the temporal authority of the state, obeys its laws and its commands with no sense of personal sin. The only occasion on which the state may be resisted is when it tries to invade the distinctly religious realm of the church's own faith and discipline. This is the point at which the church in Germany has challenged the Nazi authority. Pastor Niemöller has been reported to have offered since the present war began to command a submarine as he did in the last war. But he has suffered imprisonment for resisting the state's invasion of the church's religious domain.

From this viewpoint there is no problem in the demand of the state upon the Christian citizen to participate in war. The radical separation of life into spiritual and temporal and the willingness to live in each world according to its own laws simplifies the whole matter. Had the Christian church generally taken this position no issues would exist and this whole discussion would be irrelevant. But for the Christian who believes that God's will extends to states as well as to individuals and who cannot divide his personality into parts, one a Christian believer and the other a secular citizen, this easy solution is impossible.

The individual Christian cannot participate in war without a confession of sin both personal and national. One may and many do believe that when war begins the Christian way has been frustrated and that action upon a lower plane is demanded. That, however, cannot be taken to mean that the conscience of the Christian can be satisfied with the thing he is doing. To stand with one's country and share in its sin may be a nobler thing than to stand apart from it in support of moral principle, but even that nobility cannot blot out the fact that it is real sin that is being committed. Those who honestly believe that a greater service is being rendered to God and to their own country by a refusal to fight follow an honorable tradition of prophets and martyrs. They must accept the denunciation of a world that does not see duty in such terms and can hardly be expected to understand the quality of spirit that prompts them. They must even be willing to be an obstacle to their country's effort for the time being and so, indirectly, give some slight aid and comfort to the enemy nation in order to be true to their vision of duty.

In a situation so complicated as this the church cannot lay down a rule of conduct for the individual Christian, and the Oxford Conference,[3] after stating the three positions discussed above, held that all three must be respected as sincere attempts to find the best practical solution possible.

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[3] *"The Oxford Conference,"* pp. 162-167. The whole of Chapter V on "The Universal Church and the World of Nations," is a significant and illuminating treatment of the problems of war.

CHRISTIAN YOUTH AT AMSTERDAM

By Amos N. Wilder

MOST readers of these paragraphs already know something about the World Conference of Christian Youth held at Amsterdam last summer. Larger in numbers and representing a wider number of churches, Christian movements and nations than previous œcumenical conferences, it had moreover the special stamp of youth and the more acute background of imminent war. The diversity of Christian traditions represented made for an almost insuperable task, but it should be borne in mind that the conference was only one mile-stone in the ongoing work of solidly established Christian organizations of youth. We should be better acquainted with the bodies from which the chief impetus came: The World's Student Christian Federation, the World's Committees of the Y. M. C. A. and the Y. W. C. A., the World Alliance for International Friendship through the Churches, and the preparatory committees of the World Council of Churches. To these strong support was given by other organizations of Christian youth such as the World's Sunday School Association and the Christian Endeavor Movement and others. These groups have been working on new frontiers, many of them for decades, and slowly building international relationships of Christians which in the present crisis are lifting the Church into authoritative position when it is most needed.

Amsterdam made three things clear among others, and to these aspects of the conference we will here confine ourselves. In the first place it made it clear that there is the leaven of a new world working vigorously in the decay of the old. There are determined and creative forces now ready to purify the old order wherever it is still relatively sound, and to replace it where it is in collapse. The delegations to the conference represented Christian minorities in 72 countries or peoples, alert to the ruinous trends of the world today and of their respective lands, and gathering their forces for survival and the building of a new world. What it meant for them to come together, what it means for them to continue in contact, can be understood when we think of the mutual aid and exhortation of the churches of the decaying Roman Empire. It is true that these Christian groups at Amsterdam disappointed each other in many ways. It is true that all of us conformed to this world in one way or another, some in one way and others in quite different ways. It is true that we all felt that we were infected with the sickness of our common world—its divisiveness, its mammon or its individualism. But none the less, there was everywhere evidence that in one way or another this new Christian generation had the character of real leaven and real salt, that it assessed and judged and opposed the present world order, and even where it was in doubt and hesitation as to its duty, it suffered for this hesitation. No better illustration of this could be given than the poignant testimony of a Japanese Christian, reported at the conference by an Indian delegate. "We Japanese Christians," he said, "suffer spiritual agony because of the uncomprehending and merciless criticism levelled at us by other Christians. But there is something that hurts us even more, and that is the tender counsel and patient reproach of those that love us and understand our situation. For we are in an agonizing dilemma before God between His demands and our love of country. And we know that we must finally consult not the wishes of our nation but the will of God for this portion of the world." What group of Christians in other lands will be so confident of their own devotion as to cast reproach on Japanese Christians of this kind?

To remind ourselves of the responsibilities that more particularly lie before us in an unredeemed world I cannot refrain from quoting from an address made by a French church leader who spoke on the economic problem. "There is nothing to be done," he said, "with men who have not conquered gold." And again, apropos of the quest for security through accumulation, "When, in order to have bread in ten years' time, you take away today the bread of ten men, there is no certainty that you will have bread in ten years but it is certain that they will have no bread."

Thus Amsterdam showed its clairvoyance in understanding and rejecting the motives of our world of confusion which puts its faith in empire or accumulation and is faithless toward God.

In the second place Amsterdam made it clear that, in Visser 't Hooft's words, "The church is the only community that has a future." There is only one kind of community that can hold together, and that is a Christian community. The peculiar social task of today, evidently, is community building. Our old communities are falling apart: the mortar has gone to dust between the bricks, and there are immanent conflicts even in democracy that leave it exposed to enemies within and without. The totalitarian states seek to substitute a pseudo-religion based on class or race, and when the temporary flames of such a faith die down, to hold the state together by force. They purge and liquidate all minorities and call it unity.

At Amsterdam, however, we saw the true community building powers of the Gospel. Christians, despite all chasms of creed and race, have an indissoluble bond. They can continue in their common quest even when they find themselves profoundly divided. An American girl delegate who had had much experience of *secular* youth movements in the United States testified to the difference. The inevitable outcome of their conferences is that a defeated minority withdraws from the proceedings, issuing a bitter attack on the main body. On the part of the majority, *force majeure;* on the part of the seceding minority, non-cooperation and schism. There is no ultimate bond that humbles both parties. Of course this sort of thing has happened in the Christian church. But it is not happening in the Christian youth movement of today, and it should not be happening in the œcumenical movement of today.

The writer attended, on the Sunday of the conference, the communion service held in the Nieuwe Kerk in Amsterdam. The rite of the Dutch Reformed Church was followed. A table large enough to seat one hundred communicants was prepared in the centre of the nave. We took our places at the table and the bread and the cup were passed down the table as the congregation sang, "O Sacred Head Now Wounded," in English, French, German and Dutch. Nine hundred delegates and leaders took communion in this way. With the first group a moving incident occurred. A Chinese delegate received the cup from the person on his right. He drank of it and turned to pass it to the person on his left. Looking over the top of the silver chalice his eyes met unexpectedly the eyes of a Japanese who was receiving it from him. At first he hesitated in surprise, and then as he saw the shadow of a smile in the eyes of the Japanese fellow-delegate he smiled in recognition and passed the cup. Such are the breaches and cleavages that the bond of Christ can overcome.

Amsterdam made clear, in the third place, what Oxford and Edinburgh and Madras made clear, namely, the available surpluses in God for the fulfilment of his will in our world. One does not need to go to Amsterdam to make this discovery; we realize it in every hour of private or public worship. But the availability of God's power for world needs is most clearly felt in a world meeting of believers. God's power to reconcile races is best felt and best invoked where believers of opposed races intercede together. His power to heal the nations is best felt where believers of sundered or rival nations sit at the same communion table.

In his address at the close of the conference, the President, Dr. Visser 't Hooft, took as his text the theme, "I have overcome the world." I quote and paraphrase the closing paragraphs of his address. "Christ did not say he had reorganized the world, but 'overcome' it. Magnificent though this world is in many aspects, it must be overcome, because it does not give allegiance to him. 'He came unto his own and his own received him not.' How unsaved the world is we can only tell when we look at it in the pure light of God. The world to which we will go back from this conference will oppose all or much of what we have dreamed and loved here. And the world is in us too, in all that which in us is an obstacle to God, that granite block, that ego. 'He came unto his own and his own received him not,' and that means us too.

"Martin Luther exclaimed: 'Seeing as I do what is in men's hearts, if *I* had been God, I would have thrown the world into the fires of hell. But see what God Himself did! "God so loved the world that he gave His only begotten Son." His love is a greater fire than the burning bush of Moses, and a greater fire than the fires of hell.' "

For all their differences that immense conference to its last member agreed in the promise of that thought. Greater indeed is He that is in us than he that is in the world. In the words of the Psalm, "The people that know their God shall be strong and do exploits."

THEOLOGY IN SCOTLAND

By AMANDUS WILLIAM LOOS[1]

THE popular mind continues to think of Scotland as the land of heather and Highlands which produced "Robbie" Burns, Sir Walter Scott, and Thomas Carlyle. It is the north country out of which during the last war came those formidable warriors in kilts who on the Continent were dubbed the "ladies from hell." It is a district which many Americans consider an adjunct of England where dour people try to compensate for a beastly climate by manufacturing jokes which travel round the world.

But to readers of such books as Sir James Barrie's *The Little Minister,* Scotland is regarded as a place where everybody regularly attends church, where Calvinism continues to flourish, where every clergyman must meticulously watch his theological p's and q's in his sermons, lest at the conclusion of the service he be brought to task by a layman who has ferreted out some hidden or overt heresy in the preaching of the Word. To some extent at least the picture is not untrue, and Scotland rightly may be esteemed as a land of redoubtable theologians.

A considerable emphasis is laid upon systematic theology in the Scottish divinity schools. In the curriculum at New College (the theological school at the University of Edinburgh), training in theology begins in the first year of the course and continues through the third. Dr. John Baillie, only recently returned to Edinburgh after teaching a number of years in Canada and the United States, teaches a required course in theology for the men each year. First year Divinity (one term) is a course in orientation where two questions are raised: what is the true theological point of view? and what is the nature of revelation? In the second year the students take a course in Eschatology (one term). During the senior year a five-hour, two-term course is given, one term being devoted to the consideration of the Christian Doctrine of God, the other to Christian Anthropology. Other terms during the three years are filled in by Dr. G. T. Thomson, well-known translator of Barth, who teaches "Dogmatic" Theology.

In a general way students at New College were divided into followers of Baillie or Thomson. Among the former were those theologs more philosophically inclined who were especially interested in finding an apologetic for the Christian faith which could stand shoulder to shoulder with any tendency in contemporary thought. The Thomsonites were Barthians, often men from the Highlands who adhered more closely to a strict Calvinism than the others.

Many friendly battles of wits took place between these two groups, encounters which often came into the open at the meetings of the Theological Society. The interest in subjects strictly theological among students may be noted from a perusal of the following program of the society for 1938-9. Meetings were fairly well attended.

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[1] Class of 1933; Pastor, First Congregational Church, Waltham, Mass., 1933-1937; Ph.D., Edinburgh University, 1939; now on the faculty of Spelman College, Atlanta, Ga.

Symposium: "Miracles."
Address and discussion: "The Doctrine of the Fall."
Address by Honorary President, Dr. J. H. Oldham.
Discussion: "The Sacrament of the Lord's Supper."
Debate: "That Society is always Immoral."
Symposium: 'The Word of God."
Symposium: "Divine Providence and World Events."
Symposium: "The Divinity of Christ."

To gain background in theology, I found it most useful to audit all of Professor Baillie's courses for undergraduates, as well as to take the various postgraduate courses offered. Thus I sat through some sixteen term-hours of theology in the regular seminary course, as well as eight term-hours of postgraduate theology, all taught by Dr. Baillie. In this way I was able to gain quite a thorough insight into his system of theology,—a rich experience indeed.

One of the most significant contributions of Dr. Baillie to my own thinking was his treatment of the so-called *Ich-Du* philosophy. Among contemporary writers this philosophy has been developed by Martin Buber in his little book entitled, *Ich und Du,* which was excellently translated by an Edinburgh student about two years ago and bears the English title, *I and Thou.* An Austrian, Ferdinard Ebner, really anticipated Buber in working out this philosophy, but none of his books has been translated.

The first Christian thinker to develop the *Ich-Du* idea was Friedrich Gogarten, whose more recent writings are somewhat derogated by Anglo-Saxons because of his leaning to Naziism. (Reinhold Niebuhr has said that Gogarten "applies his philosophy in terms which lead him to a feudal ethic which has no possible significance to the Anglo-Saxon world.")

Professor Baillie pointed out that in the early years of the century, before the war, philosophers seemed to have arrived at a sort of blind alley, as if they had come to the end of their problems. But the investigation of our knowledge of one another has opened a new philosophic vista to thinkers throughout the world. This investigation has been carried on by the *Ich-Du* thinkers. This stream of thought, which had its rise in Kierkegaard and later (independently I think) in Ebner and Buber, has been carried on in philosophy by such men as Martin Heidigger, Karl Jaspers, Eberhard Grisebach, and Jean Wahl; in theology, by Gogarten, Karl Heim, Karl Barth, and Emil Brunner. Paul Tillich, to be grouped with these other thinkers, speaks of himself as standing on the borderland between philosophy and theology.[2]

Among English-speaking thinkers a movement can be traced which is independent of but moving in the same direction as this Continental trend of thought. Among the names to be mentioned are Cook Wilson, Samuel Alexander, C. C. J. Webb, Norman Kemp Smith, H. H. Farmer, and (in the United States) William Ernest Hocking. Two important lectures, reprinted from the Proceedings of the British Academy, which deal with this subject are Webb's "Our Knowledge of One Another" and Kemp Smith's "Is Divine Existence Credible?" In the opening paragraph of his lecture, Professor Webb speaks of "a not uncommon failure to realize that the problem presented by the mutual recognition of persons is of no less philosophical importance, no less primary and relatively independent than those of self-consciousness and of perception; that it might even be plausibly contended that this mutual recognition is presupposed both by self-consciousness and by perception of the external world; and that, though this thesis should turn out to be untenable, yet that light may be thrown alike on our self-consciousness and on our perception of the external world by a study of that awareness of other persons which we enjoy in our experience of social intercourse."[3] Buber's book and Webb's lecture give the best brief introduction to the subject.

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[2] See his *Interpretation of History* (New York: Scribner, 1936) pp. 30-41.

The chief thought in Buber's *Ich und Du,* in Grisebach's *Gegenwart* and in the Anglo-Saxon writing on the subject (as Baillie explained it and as the brief quotation from Webb suggests) is that philosophy of the past has concerned itself chiefly with two problems, the I-it and the I-me relationships: that is to say, with our knowledge of things and of self. The I-thou relationship, referring to our knowledge of other minds, has been neglected or at best made subsidiary to and dependent on our knowledge of things and of the self. The argument from analogy was used; and it has been claimed (from Descartes and Berkeley onward) that we derive knowledge of other minds by inference from our knowledge of the external world and of ourselves.

Grisebach is seeking a reality which sets a limit to our own subjectivity. He finds it not in the material world, which he does not consider to be objective, nor in the realm of universals, of Platonic ideas. No, where we find something ineluctably subjective (according to Grisebach) is in another self, who cannot be manipulated as a thing nor fitted neatly into our own world. He is a *thou* who can never become an *it,* a *thou* who stands over against *me.*

The analogy argument is refuted in three ways. It is claimed by the *Ich-Du* thinkers that neither (1) self-consciousness nor (2) consciousness of the external world could arise before consciousness of others. Moreover, (3) even if we had knowledge of the *it* and the *I,* we could not proceed by inference from such knowledge to knowledge of others. This knowledge of a *thou* is direct, a third kind of knowledge, standing alongside of the I-it and I-me knowledge. "The conception of others," said Dr. Baillie, "is not empirically derived from the behavior of others, but is the necessary condition for my having experience of others' behavior." That is, it is knowledge logically *a priori.* "Even as I am one reality, either animated body or incarnate soul, so also I conceive of another. Always there is the direct awareness of *me* or *it* or *thou,* based on a given *a priori.*"

The theological implications of this philosophical approach are clear. Heretofore much emphasis has been laid on attempting to prove the objectivity of God. Now the emphasis is placed not on God being object, but subject. Thus Barth keeps reiterating, "God is always subject." A pregnant sentence from C. C. J. Webb in this connection is: "The mutual relation of persons seems to be that which bears by far the closest resemblance to that of the personal soul to God." Dr. Baillie said, "God is primarily known not as one of many objects, but as another subject, a Knower who knows our world and ourselves."

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[3] Oxford University Press, 1930.

It will be noted that this general tendency in thought is away from considering God as a philosophical concept which can be deduced or inferred in a logical ratiocinative process. Thus Brunner in his succinct way writes, "The attempt to prove the existence of God is a foolishness equal only to denying it."

This emphasis on God as subject and on the necessity of thinking of Him in the second person together with the demand He makes on us at this moment and every moment links the *Ich-Du* theological implications with the thought of Kierkegaard and his term "existential thinking." There can be no detached thinking, no "spectator" thinking, no academic thinking, about religion: thus Kierkegaard. Existential thinking takes place in the existential moment, in the present moment, which alone has reality. It is a moment of crisis (this is the source of Barth's use of the term), a life and death matter, thinking which involves our very existence.

I once heard David Reid, a Scottish preacher, tell the following story which illustrates the nature of existential thinking. He told of a man who was letting himself down the side of a precipice with a rope. He was slowly lowering himself, hand under hand, when all at once he slipped, the rope eluded his fingers, and he was able to save himself only by catching hold of some bushes which could hardly bear his weight. In a flash he realized that the rope would swing away from him and then return immediately, and that he must clutch it on its first return, lest on its next swing it be too far away from him to be reached at all. His action must be decisive if he would save himself. This was the existential moment, the time of decision, which is not tomorrow or next week or any time in the future: it is today, it is this very afternoon, it is right now.

The only reality in religion for me is what God is trying to say to me today in this very moment about the situation which confronts me. This must be the focus of religion. Even theologizing should not be abstract; it should be not so much talk about God as talk with God, i. e., prayer. In this connection Dr. Baillie liked to refer to what he called one of Barth's "magnificent metaphors." "Until we get back to this way of theologizing, our changes and schools of thought which succeed each other shall mean no more than a sick man turning over on his bed for a change of position."

In view of the strong influence of the theology of crisis at New College, it was inevitable that Dr. Baillie should deal critically with the Barthian theology. He criticised Barth particularly for his radical revolt against classic humanism,—a revolt so radical that if it is not tempered it may result in a sharp reaction, another Renaissance and all that followed. The revolt was needed, Dr. Baillie asserted, but now theologians must be careful to take up into their new outlook the truth of humanism.

In Barth's attempt to get behind the Renaissance to the point of view of the Ages of Faith, Baillie criticised him on some nine points. (1) Barth makes too sharp a distinction between the sacred and the secular, seeking to disenfranchise all secular interests by making them of no significance at all. (2) He entirely rejects philosophy. (3) He rejects the Greek contribution to the life of man and its influence on Christian thought. (4) He urges a return to what may be called a purely other-worldly idea of religion. (5) He argues for an authoritarianism which is against all liberty of thought. (6) He rejects completely the idea of creative personality in man. (7) He rejects all for which Erasmus stood at the time of the Reformation. (8) He altogether rejects the doctrine of divine immanence. God for Barth is "wholly Other." (9) He returns to the doctrine of total corruption in its most extreme form.

That Dr. Baillie criticised Professor Barth in this way is not to suggest that he did not also criticise humanism. More than once he emphasized that humanism provides no permanent stopping place for the human mind; humanism inevitably becomes either naturalism or supernaturalism. His critique of naturalism was acute. To hold the point of view expressed in John Dewey's words, "I have great faith in the ability of religion to accommodate itself to the findings of modern thought," is to have no religion at all.

In his recent volume, *Our Knowledge of God* (Scribner), Dr. Baillie considers both the *Ich-Du* philosophy and the Barthian position and their relation to religious thought.

In addition to this brief and inadequate sketch of Professor Baillie's thought in regard to the *Ich-Du* philosophy and to Barthianism, I should like to say something about a most significant movement which has been started in the Church of Scotland by one of Scotland's leading ministers, Dr. George MacLeod, grandson of the famous Norman MacLeod. Dr. MacLeod has established the Iona Community on the Island of Iona, which is the spot to which St. Columba, the Irish missionary, brought Christianity to Scotland in the sixth century. (Once when Dr. MacLeod stated this fact to a group of people, one man asked: "B. C. or A. D.?")

On the Island of Iona stand the Cathedral, recently renovated by the Church of Scotland, and the ruins of the old Abbey. Dr. MacLeod's idea has been that he would use this setting as a place of training for theological students during summers. For the past two summers he has had two groups of men on the island, a small group of artisans and another group, somewhat larger, of theologs, for the most part men who had completed their formal theological training. The artisans were in charge of building the community house in which is a "cell" for each man, and when that was completed, in charge of rebuilding the old Abbey.

The establishment of the Community is a venture, Dr. MacLeod believes, which will help to revitalize Christianity in Scotland. According to the scheme of the Community, each theolog spends one summer at Iona. The men are then assigned, two by two, for two years to parishes in Scotland which are not adequately manned to do the necessary work in a locality. The Community pays each man a nominal stipend during these two years, about five dollars a week; and the parish in which the man is stationed pays for his room and board. The second summer each man returns to

Iona for one month. At the conclusion of the two-year span, each man will be placed in a regular parish.

The basic idea of the Community is that artisans and theologs shall live together in close fellowship for three months, each to get the other's point of view. There is some opportunity for joint discussion, and the theologs do manual labor with the artisans each afternoon. This is the fundamental training, which is to help these young ministers better to understand their people and to appreciate their problems and ways of thinking; better to gain insight into some of the complexities of contemporary social life.

Dr. MacLeod is also much concerned about giving training in vital worship. Worship, in fact, is at the center of the training at Iona, as it is also to be the center of any programs which these men will institute in various parishes in which they are placed. During the summer at Iona, daily services—morning and evening prayer—are held in the choir of the Cathedral. Dr. MacLeod also conducts a daily period in which one part of the time is devoted to private worship, part to an interpretation of the Psalms, and part to corporate worship. Each week some leader in the Church of Scotland or some minister who has done significant work is the guest of the Community. This man gives a daily lecture and leads a discussion for the ministers. The particular emphasis is placed on social problems with which the Church should be concerned, and upon ways in which the Church can stimulate and nurture significant social action in Scotland.

The underlying purpose of the Community, then, is to train ministers who will attack contemporary social problems, but who will do so from a level of reality different from the sociological. That is to say, the approach will always be the religious, with worship as the motivating dynamic behind any community project to be undertaken.

The Iona Community is as yet too young to know what the effect of its members may be in the Church. But there can be no question that its members will be better ministers for their experience after completing their academic theological training; the period for meditation and thought about social problems and intercourse with artisans, and the period of work in a parish under supervision,—all under the powerful leadership of Dr. George MacLeod, a giant of the spirit,—and under the shadow (and partly within the walls) of the ancient Cathedral of Iona, on the island where Christianity first became established in Scotland.

FACULTY NOTES

We regret very much to announce the passing, after a long illness, of Mrs. Henry K. Rowe on January 6. The alumni will all feel a sense of deep sympathy for Prof. Rowe.

Prof. Richard M. Vaughan left on January 11 for a brief visit to Babson Park, Florida, and was scheduled to preach there for three Sundays. Dr. Charles N. Arbuckle followed him to the same state four days later for a shorter length of time.

Prof. R. Clyde Yarbrough has recovered well from an operation for appendicitis. He is to be on the Hill on a full-time schedule beginning in September.

Many of the alumni will be interested in the recent marriage of Prof. W. N. Donovan to Jessie Catherine Sanderson of Medina, N. Y. The marriage continues a life-long friendship which began when Prof. Donovan's father, the Rev. D. Donovan, N. T. I. 1867, was a pastor in western New York.

Dr. Daniel Evans is visiting his daughter in California for a few weeks.

Word has come recently of the sudden death of Mrs. Basil Mathews in England. Our deep sympathy goes to Prof. Mathews, who wrote a little while ago that because of his work in the American Division of the Ministry of Information he will be unable to come to the United States this spring.

The Rev. W. J. Cloues, Librarian Emeritus, was confined to his home for a short while this winter. All alumni remember his long years of loving service to the School.

Dr. Owen H. Gates, Librarian Emeritus of the Andover-Harvard Theological Library, died on January 18. His term of service to Andover as Instructor and as Librarian totalled thirty-four years.

Do not miss the notices of the two books published by members of the faculty last year. The last two chapters of Prof. Ferré's book consist of the Hyde lectures of last fall.

AMONG THE ALUMNI

The death of Maurice A. Levy, N. T. I. 1900, of Williamsport, Pa., long prominent in the life of our denomination, was a great shock to all. Some of his classmates had planned on his having a large share in their fortieth anniversary this June.

Prof. Archibald G. Adams of the School of Theology, Temple University, and N. T. I. 1914, has been granted the degree of Doctor of Theology at Union Theological Seminary. His thesis was a two-volume life of his father, one of the pioneer missionaries to China. We hope that this will be published.

The annual December meeting of the Society of Alumni, N. T. I., took place at Ford Hall on the 11th. Four alumni, President Wood of Gordon College, and President Herrick were the speakers for the group, which numbered about ninety in spite of bad weather.

The mid-winter meeting of the Andover Alumni occurred on January 23 on the Hill. It was well attended and a highly interesting program was carried out.

Joseph A. Sisk, 1933, has recently become the pastor of the First Baptist Church, Winchendon, Mass.

William D. Powell, 1936, Secretary of the New Haven Council of Churches, was ordained in that city on December 14 in the Church of the Redeemer.

Miss Beth P. Pendleton, 1938, is now with the Christian Student Council of the University of Maine.

John N. Feaster, 1933, has accepted the call of the Hammond St. Congregational Church, Bangor, Maine.

John Hall Jones, 1938, is Personnel Secretary at Oklahoma Baptist University, Shawnee, Okla.

Heyward M. Foreman, 1931, has accepted the call to become minister of the First Baptist Church, New Britain, Conn.

George T. Duke, 1933, is now connected with the Umbagog Interstate Larger Parish. Address, Errol, N. H.

Joseph C. Hunt, 1939, was ordained in the Congregational Church, Sanbornton, N. H., on November 26, 1939.

The editor welcomes notices for these columns. Please write to J. H. Scammon, 169 Institution Ave., Newton Centre, Mass.

ANDOVER NECROLOGY

Class	1875	Peter Wagner	November 11, 1939
	1880	Edward L. Chute	July 13, 1939
	1886	Eugene W. Stoddard	July, 1939
	1892	Carl S. Patton	October 16, 1939
	1896	James McD. Blue	July 30, 1939

NEWTON NECROLOGY

Class	1885	Frederic W. Farr	June 24, 1939
	1891	William A. Atchley	
	1893	J. Haddon Balcom	April 27, 1938
	1894	George H. Watt	June, 1939
	1897	Thomas P. Evans	September 21, 1938
	1899	Carl D. Hasselton	August 6, 1939
	1900	Maurice A. Levy	November 30, 1939
	1902	Gustav A. Gordh	January 4, 1940
	1903	Clarence S. Pond	
	1905	Christian C. Koch	January 3, 1940
	1916	Benjamin M. Harris	March 12, 1939

SIXTEEN WORTHWHILE BOOKS OF 1939

The Personalities of the Old Testament, by Fleming James. New York: Scribner. 632p. $3.00.

This book is written by Professor Fleming James of the Berkeley Divinity School. It gives the Hale lectures for 1938 at the Seabury-Western Theological Seminary. The twenty-nine important personalities treated are not all specifically named in the canonical Scriptures, although most of them are familiar. They are handled with skill and penetrating insight. The book is proving a mine for preachers who wish to keep the stimulus of the characters who moulded history and yet wish to be loyal to the facts of modern study. Up-to-date introductory discussions precede appreciative presentations of the words and work of the makers of Old Testament religion. W. N. D.

The Prophets Tell Their Own Story, by Elmer Archibald Leslie. New York: Abington Press. 307p. $2.00.

In this volume the gifted Boston University professor adopts the method of making each of eight prophets give an autobiographical introduction to copious selections from his own sermons. Naturally the prophets in these explanatory notes give Professor Leslie's point of view in a manner that reminds one of pseudepigraphic apocalypse. The result, however, is a vigorous and refreshing restatement of the prophetic messages that will be tonic for any preacher. The books treated range from the time of Amos to that of Jeremiah. The book is fulfilling the author's "hope that for ministers, college and theological students, young people, and Bible students generally, it may make the prophets live in their individuality and greatness and thus open the way for them to influence our times afresh with their peculiarly pertinent religious message." W. N. D.

The Gospels, Their Origin and Growth, by Donald Wayne Riddle. Chicago: University of Chicago Press. 305p. $3.00.

Professor Riddle's book aims to gather up the contributions of form-criticism and the allied social investigation of gospel origins, and to present these in a simple untechnical form. The reader of the book will find it an excellent introduction to these recent phases of gospel study. The oral period is treated rather briefly, but there is an exceptionally interesting study of the final stages of gospel making. As in his earlier volume, *Early Christian Life,* the author greatly illuminates the writings considered by bringing into view the non-canonical writings and fragments. Since this author feels that the gospel tradition developed very luxuriantly in the oral period and the writing period, readers who wish to hear the other side should also read Prof. E. F. Scott's *Validity of the Gospel Record.* A. N. W.

Eschatology and Ethics in the Teaching of Jesus, by Amos Niven Wilder. New York: Harper. 253p. $2.50.

Ever since the epochal work of Schweitzer New Testament scholarship has been compelled to deal realistically with the eschatological teaching of Jesus. The title of Professor Wilder's book at once indicates its importance.

The introductory chapters, a discussion of Jewish eschatology and the teaching of Jesus about the future, lead up to the central task: ". . . . a consideration of the relation of eschatology to ethics . . . in . . . (Jesus') teaching." As the *and* of the title indicates, for the author Jesus' ethical teachings were not interim ethics. The book makes a distinct contribution by showing this vital relationship of eschatology to ethics. R. C. T.

The Study of the New Testament, by Clarence Tucker Craig. New York: Abingdon Press. 131p. $1.00.

Ministers will find many uses for this brief Introduction to the New Testament. It can be used for older church school classes, for midweek services, or for a teacher training series. There are twelve chapters; the titles of the ones on the Gospels give the general tone and approach of the book: "The most important Gospel—Mark," "The most influential Gospel—Matthew," "The most popular Gospel—John," and "The most beautiful Gospel—Luke." Each chapter has questions and a very brief list of books. Written by the Professor of New Testament Language and Literature at Oberlin Graduate School of Theology, the book is at once scholarly and devotional, and for this reason even more than for its low price many will find a use for it. J. H. S.

Three Centuries of Advance, A. D. 1500-A. D. 1800, by Kenneth Scott Latourette. New York: Harper. 503p. $3.50.

In his *History of the Expansion of Christianity* Professor Kenneth S. Latourette of Yale has put the whole Christian church in his debt. His grasp of the history of missions, his appreciation of its broad outreach and implications, and his thorough scholarship make it easily the best book on the subject.

The third volume recently issued tells the story of the period 1500-1800, particularly of Catholic activity in America and the East. It is all well worth reading. H. K. R.

Religion for Free Minds, by Julius Seelye Bixler. New York: Harper. 247p. $2.50.

In an era of increasing irrationalism, Harvard's Bussey Professor of Theology gives us a thoughtful, scholarly, and much needed defense of liberalism. He makes especially good use of three of Harvard's great philosophers: James, Royce, and Santayana. We need more books like this. N. F. S. F.

Christian Faith and Democracy, by Gregory Vlastos. New York: Association Press. 80p. $.50.

A new Hazen book is off the press, like the others non-technical and well suited for the general reader. Professor Vlastos is an able thinker with a pertinent message for our day. N. F. S. F.

Man the Measure, by Arthur Hazard Dakin. Princeton: Princeton University Press. 284p. $3.00.

This is the most adequate treatise on "Humanism," which in our day generally signifies that type of thought that emphasizes human values to the exclusion of all theistic reference. As a pupil of Paul Elmer More, a humanist in the older and larger sense of the term, the author of this book is qualified to appreciate what is worthful in religious humanism. In two chapters he presents the factual side of humanism, especially in America, then in successive chapters he deals as a widely read and competent scholar with its relation to scientific method, psychology, practical ethics, speculative ethics, and religion. His conclusion is that the quest for the good life is as old and varied as the race. Humanism is non-original and right in its affirmations, but wrong in its omissions and denials. It renders a valuable service as a criticism of the historic faiths but it cannot hope to displace the theistic interpretation of the world. R. M. V.

The Art of Conducting Public Worship, by Albert Wentworth Palmer. New York: Macmillan. 211p. $2.50.

Written especially for laymen, choirmasters and ministers of non-liturgical churches, this attractively printed book not only insists that a more vital Protestant worship is needed today, but points the way through practical helps concerning architecture, types of services and useful check lists on public worship. Ministers will appreciate the sections on the theological assumptions of worship, prayer, symbolism and the social gospel and doubtless will agree with the author that it takes both worship and preaching to work the miracle of divine communion so urgently needed today. V. D.

Christian Worship and Praise, by Henry Hallam Tweedy. New York: A. S. Barnes. 550 p. $1.50.

The perfect house has never been built, neither has the perfect hymnbook ever been published. Henry Hallam Tweedy has made a fine attempt this last year in this difficult field. This book is truly a communion of faiths in that the Commission of which he was Editor-in-Chief was made up of ministers from various denominations. Their combined effort was to select the "best of the old and the best of the new" stressing particularly hymns dealing with social service, the nation, world peace, international relations, and similar matters. In addition to the 500 hymns there are Orders of Service, Calls to Worship, Litanies, and Responsive Readings. This book would serve well in a Union church. D. R. M.

Agriculture in Modern Life, by O. E. Baker, Ralph Borsodi, and M. L. Wilson. New York: Harper. 303p. $3.50.

This is one of the most valuable books on rural America that was published in 1939. Dr. O. E. Baker is an international expert in population trends; Ralph Borsodi, a technician in production for home use in American farm homes; and M. L. Wilson, Under Secretary of Agriculture, economist and philosopher. The book is divided into three main sections, all of which are worth the study of every thoughtful American citizen.
H. L. I.

New Ways in Psychoanalysis, by Karen Horney, M.D. New York: W. W. Norton. 313p. $3.50.

Dr. Horney, after practicing as a Freudian analyst for fifteen years, states in this book, "Psychoanalysis should outgrow the limitations set by its being an instinctivistic and a genetic psychology." And she suggests the changes in Freudian theory and practice which she believes should be made. While this book will not be as useful to ministers as "The Neurotic Personality of Our Time," it will serve as a good balance to one's reading of Freud. (All pastors should own the Modern Library edition, "The Basic Writings of Sigmund Freud," Random House, $1.25.) A. P. G.

War, Peace and Change, by John Foster Dulles. New York: Harper. 170p. $1.75.

This book, by a man who has had part in the work of various government commissions and in the Oxford Conference, is a convincing argument for the formation of a supernational political authority as the world agency of ordered peace. He points out that peace is not a matter of maintaining the *status quo* but that it is dynamic and requires some practical means to peaceful change under law. H. V. W.

Swedish Contributions to Modern Theology, by Nels F. S. Ferré. New York: Harper. 241p. $2.50.

The little known field of present day theological thought in Sweden is explored by one who has had personal contact with the leading theologians of that country. Dr. Ferré gives a clear analysis of the leading ideas and the methodology of the Lundensian school and then adds two illuminating chapters, one on the general subject of philosophic method in theological thinking and one a criticism of the position of the Lundensian school. H. V. W.

Their Future is Now, the Growth and Development of Christian Personality, by Ernest Mayfield Ligon. New York: Macmillan. 369p. $3.00.

Here is a book which combines sound Christian views based on the Sermon on the Mount, carefully psychological laboratory work, and practical development in a church school; it is to be read for enlightenment and then to be used in understanding and serving pupils in our churches. It goes beyond general statements to detailed information. It is a challenge to Christian workers. Add to this, *The Opening Doors of Childhood,* by Lewis J. Sherrill, and Christian workers will have excellent guides for Christian Education. J. P. B.

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The Institution Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

CHRISTIANITY IN JAPAN

By DR. HACHIRO YUASA

On February 14, Hachiro Yuasa, Ph.D., Sc.D., of Kyoto, Japan, delivered the Hyde Lecture on Foreign Missions. It was a remarkably clear and able address. Dr. Yuasa, formerly a professor in the Imperial University at Kyoto, then President of the Doshisa University from which he had to resign in 1937 because of government pressure, is connected for this year with the American Board of Commissioners for Foreign Missions. He very graciously made the following brief condensation of his Hyde Lecture.

IN VIEW of the glorious tradition of Andover Newton Theological School which has trained notable American missionaries and Japanese Christian leaders for the founding of the Church of Christ in Japan, it is fitting that this Hyde Lecture be devoted to the subject of Christianity in Japan. In the spirit of gratitude as a Japanese Christian layman, the lecturer is attempting to restimulate the interest of American Christians in the Church in Japan by the following brief analysis of the problem under consideration.

I

Let us speak first of secular Japan—what it was and what it is. Japan is an old country, celebrating its 2600th anniversary this year. Its culture owes much of its richness to the cultural heritages of India and China. Art, literature, philosophy and religion were introduced from China by the Koreans more than ten centuries ago. Modern Japan is, however, quite young, dating back to the Restoration of 1868. Since then Western civilization has been eagerly sought and enthusiastically assimilated. Today Japan has its indigenous culture; it has accumulated powerful national resources; and it stands at the crossroad of history with a new continent consciousness.

II

We shall now consider religious Japan—its complexity, richness and problems. In Japan are found practically all the religions of the world.

Shinto is the oldest national religion; it is indigenous and ethnic. It has two branches—State Shinto, which is patriotic and non-religious according to the official definition, and Sectarian Shinto, which is religious. Shinto accounts for the mythological origin of the nation, fosters national solidarity, inculcates loyalty to the Emperor, and promotes inner purity and a cheerful outlook on life. It lacks the consciousness of sin and hence the problem of salvation does not exist.

Confucianism is ethical, individualistic and non-propagandistic. It stresses individual morality, emphasizes filial piety and abounds in political wisdom. It is strong on private ethics rather than on public morality. It is ambiguous in its conception of God and does not recognize the problems of sin and salvation as such.

Bushido is a semi-religious ethical code of the old Samurais and Samurai-minded modern Japanese. It is based on Shinto, Confucianism and Buddhism. In Bushido, loyalty to one's superior is the supreme virtue. Chivalry, heroism, self-sacrifice, and vicarious suffering are its intrinsic qualities. It advocates the simple life, clean habits and has an incipient Cross.

Buddhism is the most influential and popular of the world religions in Japan. It is profound in its religio-philosophical aspects. It has an elaborate theology of salvation but it is weak in its conception of God. In its social relations, it is tolerant, peaceful, and kind to all forms of life. When misinterpreted it tends to create a pessimistic outlook on life. The Japanese people in general are primarily Buddhistic in their philosophy of life.

Christianity first reached Japan in 1549 when a Jesuit missionary, Francis Xavier, brought the Gospel from Portugal. After successful propagation for nearly fifty years, the Catholics began to get into difficulties with the political authorities. They suffered persecution, suppression, and even martyrdom for the next two hundred fifty years, and their faithful remote descendants were rediscovered about eighty years ago. Today there are about one hundred thousand Catholics in Japan.

Protestant Christianity was introduced eighty-one years ago by American missionaries. The first church was organized in 1872. Today all the major denominations are represented by some 1930 churches, some eighteen hundred pastors and evangelistic workers, and about 210,000 members. There are more than eight hundred missionaries still working in various parts of the empire. The Japanese Protestant Church is therefore a young church, since it is not more than eighty years old. It is a minority church, for there is only one Christian for every four hundred non-Christian Japanese. Yet it is in a sense a mature church; it is independent, self-governing, self-directing, self-supporting, and self-propagating. It is now deeply rooted in the spiritual soil of the country and thoroughly indigenous. Christianity is no longer a foreign religion. In 1939, the government accorded it, for the first time in the long history of Japan, a legal recognition as one of the three major religions of Japan on an equal basis with the two other older religions, Shinto and Buddhism. It is actively evangelistic. The new three year evangelistic campaign went into effect in January, 1939 with Dr. Kagawa as one of its most active leaders. The Japanese Church is carrying on in spite of and also because of the war. It is, again, a missionary-minded church and supports missionaries in the South Sea islands and now on the Asiatic continent. It is, however, a confused church and suffers accordingly. Denominationalism, conflicting ideologies, oscillating theologies, unsolved social and economic problems both national and international and especially baffling problems of war and peace are the major causes of this unfortunate state of confusion and division among the Christians. But it is not without hope, for it is a penitent church, recognizing its sins and weaknesses and trusting the Cross as the cardinal principle of its spiritual rejuvenation and resuscitation.

III

We come now to the contributions of Christianity to Japan. The introduction of Christianity meant an enrichment of its already rich religious heritages. More than that it was practically a fulfillment of its religious life. Christianity furnished to the older religions new stimuli for re-activation, and new standards for judgment. Its fundamental contribution is without doubt Christ. He is the unique and absolutely new revelation. Christianity helps to clarify the conception of God and sets the highest standard for the concept of the fatherhood of God and the brotherhood of man. God as the Supreme Personality and love as His fundamental nature are the distinctive Christian ideas. It has deepened the consciousness of sin and offered an absolute solution for salvation through the Cross of Christ. The Cross is the symbol of the redeeming love of God and of the Christian way of life which is that of vicarious suffering and loving service. The Kingdom of God on earth offers a consummate goal for the human society. It is a religion of hope because God has a profound concern for human personality and is creatively working in and through human history. It introduces a new set of moral values, both individual and social, and emphasizes deep social and international concerns. It places new interpretation on truth, justice, freedom, love and peace. It is practically revolutionary in its moral implications.

IV

Now we shall look at the contributions of Japan to Christianity. Christianity in Japan has already produced matchless Christian personalities convincingly attesting to its spiritual potency. Neesima, Tomeoka, Yamamuro, and Kagawa come to mind at once. The development of the theology of the Cross based upon their experiences and interpreted by the Bushido-bred Christian Japanese is unquestionably one of the major scholastic contributions made by them. In the realm of the social implications of Christianity, their practicing of the way of the Cross in the immediate task of healing, reconciliation, and reconstruction must again be practiced as the Japanese Church's genuine contribution. Their philosophy of simple life together with its accompaniments of self-discipline and vicarious poverty ought also to be noted. Japan offers to Christianity the most rigid and therefore valid proving ground for its validity because it is under fire all the time and requires automatically vigilant self-examination and evolutionary reforms, surrounded as it is by the competing religions. If it is to win its place of supremacy it must learn the lessons of tolerance, harmony, humility, and progressiveness. In a more ultimate field of church policy, the Japanese Christians may help to accelerate the world movement toward church union and to augment the ecumenical fellowship of the Church Universal.

V

Let us close with a brief look at the unsolved problems confronting the Japanese Church. There are indeed many of them. Some of them will, by their very nature, remain unsolved for many years to come. Among these standing problems is that of church and state. The solution must come, however, through united research and cooperative experimentation, for they are after all problems common to the churches of all lands and therefore they are the common concern of the Church Universal.

THE MINISTER AND HIS VOICE

By R. Clyde Yarbrough

ROBERT LOUIS STEVENSON once said, "The first duty of a man is to speak; that is his chief business in the world." This is pre-eminently so of the man of God. The preacher's chief business in the world is to mold the life of the world—largely through speech. One need only reflect that 99 per cent of the communication in our present society is by means of the spoken word while only 1 per cent is through the medium of the written word to realize the seriousness of the "chief business" of the present day minister. The outcome of that business is predicated largely upon his speaking ability. He enters his pulpit Sunday after Sunday on the assumption that he can save the world by talk. (It is a rather fearful thing to contemplate.) He assumes that he can help people to live the Abundant Life and to nurture their children in the Christian philosophy of life by talking to them. He proceeds on the belief, expressed or taken for granted, that he can direct thoughts, change ideas, and mold character by talking to people. In a very real sense the coming of the Kingdom depends upon the kind of speech with which the leaders of the Kingdom are equipped.

I received a letter recently from one of the Trustees of Andover Newton in which he made this significant statement: "If I were to mark on a scale of ten the part which preparation in your field plays in the successful beginning of a young pastor's career I think it would not be less than fifty. Most students do not realize this and I conceive it to be an initial and heavy part of your job to make them realize it at the outset."

The ultimate value to the Kingdom of God of our theological preparation hinges on our ability to transmit vocally the fruits of that preparation. "Of what good is an idea without a voice?" It is like having a hundred watt lamp in a dark room but no outlet in which to plug it. Of what value is a thorough knowledge of Old Testament and Church History, of Theology and Social Ethics, or of any of the other important and necessary intellectual disciplines of a theological course if one does not have an adequately trained speech mechanism with which to communicate such knowledge? One of the weaknesses of ministerial training in the past has been precisely at this point. We have gone on the theory that if we could pour enough factual information into the candidates for the ministry we could produce great preachers. But if we are to produce really great preachers there must be something in addition to training in the so-called content courses. There must be an adequate means of expression through which this knowledge can effectively flow, can be transmuted into social usefulness. We may have such exegetical powers as to confound the masses; we may possess such homiletical wizardry as to astonish the very Elect; but without effective speech it profiteth us nothing. We may have all knowledge, and understand all Greek and Hebrew and Sanskrit; we may possess such an accumulation of factual knowledge as to remove all mountains of ignorance, but without a proper vocal mechanism with which to transmit such knowledge to others we become as "sounding brass or clanging cymbal." A nail is a very important thing in building a house only if you have a hammer with which to drive it.

It is not necessary to dwell on the need of speech training in the ministry; it is a crying, obvious need. A more important point of discussion is the *how* of the thing. What is good speech for the ministry? Who is the minister who is adequately trained in speech? If in attempting to answer such questions I am forced by the limitations of space to be brief, I do not mean to leave the impression that speaking effectively—in the ministry or elsewhere—is an easy, simple matter. On the contrary, it is one of the most complicated types of procedure, necessitating specific training and making definite demands upon one's thought, voice, and action. It is the difficult art of harmonizing and co-ordinating the languages of words, tone, and action; voice, mind, and body; and it requires a higher degree of concentration and neuro-muscular coordination than any other human activity.

The minister who is adequately trained in this serious and complicated business of talking effectively will have at least the following minimum abilities. First of all he will have something worth-while to say. Many preachers seem to think that the mere act of donning clerical robes or mounting a pulpit gives them the right to stop thinking. Many more seem to think that once they can put a degree after their name they can cease their careful reading and diligent study. Such men run down after a few years in the ministry, and no matter how beautiful their voices or how skillfully they can use them they become mediocre preachers. Good speech in the ministry as elsewhere is a matter of the *whole man*. It is something more than beauty of sound or correctness of pronunciation; in a sense it is the man himself. It is not a "mere facile accomplishment to be learned casually and worn like a garment"; it is a product of genuine thinking. One reason why many preachers cannot speak effectively in public is because they do not think genuinely in private. Any man who is to exercise leadership in the pulpit must have something with which to lead. He must have something worth while to say; he must have ideas, background, associations, convictions. There is no such thing as saying *nothing* effectively. "The unluckiest insolvent in the world," says Christopher Morley, "is the man whose expenditure of speech is too great for his income of ideas." If one is to develop effectiveness in speaking he must first of all set about the long, slow business of making himself *worth listening to*. He must keep himself wide awake mentally, emotionally, and physically.

But something worth-while to say is only the first requisite of good public speaking, not a guarantee of it. All *good* speakers have something worth-while to say, but not everyone who has something worth-while to say is a good speaker. Many excellent ideas are lost because the speaker "mutters them into his beard" or drops them into his vest. In the second place, therefore, the minister who is adequately trained in speech will say his worth-while something so that it is easily heard by everyone in the audience.

I saw recently a letter from a church committee which rejected a candidate with these words: "Mr. Blank will not do; we could not hear what he said." A speaker's first responsibility to his audience is to speak so that he can be heard without strain. If he does not measure up to this responsibility he is wasting his time and that of his listeners no matter how worth-while his ideas. Nothing will tire or vex an audience more surely than difficulty in hearing, and a tired or vexed audience is neither a responsive nor an attentive audience. If a speaker is not heard with ease he had better not speak. This does not mean, however, that a speaker should *shout;* mere loudness does not give a voice carrying power. Many speakers, especially preachers, exhaust themselves, annoy and alienate their hearers and ruin their voices by shouting to be heard. Yet their shouting fails, where a quiet tone, properly supported by correct breathing and combined with clear cut, well formed consonants and full, firm vowels would easily penetrate. An interest in his subject great enough and compelling enough to manifest itself in animation as he speaks (any preacher who does not feel under Paul's compulsion of "woe is unto me if I preach not the gospel" had better question his authority to preach at all), knowledge of the relation of proper breathing and relaxation of throat to tone support and projection, and a strong desire to communicate, will enable any preacher with a normal speech mechanism and an average amount of patience to speak so everyone can hear him, regardless of the size of the room in which he speaks or the condition of the room's acoustics.

In the third place, the preacher who is adequately trained in speech will speak with clearness. Audibility is not enough; in addition there must be intelligibility. Not only is good public speaking easily heard; it is clearly understood. Such clarity involves three major factors: exactness of thinking, precision of articulation, and proper vocalizing. The good speaker is a clear thinker. He knows what he wants to say and says it in a simple, straightforward manner. As a recent book on the subject puts it, "Because he is clear in his own thinking he never confuses his listeners by inconsistent statements, irrelevant material, long and involved sentences or through the misuse of words."* But clarity of thinking alone will not produce good intelligibility. An equally important factor is clarity of the production of sounds. A preacher may have his sermon perfectly thought out and excellently constructed, but if he delivers it with slurred vowels, indistinct, muffled consonants, or a weak, breathy tone; if he attempts to talk with a rigid jaw or through set teeth or with slovenly, incomplete articulation, his clarity of thinking will count for naught. He must learn to breathe properly, to articulate distinctly, to vocalize completely and to think constantly. The preacher properly trained in speech will not only have something worth-while to say, and say it so that it is easily heard, but he will also say it so that those who hear it easily can understand it clearly without having to guess at its meaning from the context.

But he will not stop there. In the fourth place he will say his something that is worth saying so that it is pleasant to hear. That is, he will

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*L. R. Norvelle, *The Will to Speak Effectively.* (Boston: Expression Co., 1938), p. 15.

say it with the *proper vocal and tonal quality.* The story is told that a London cinema theater displayed to the public a sign which read, "You may safely bring the children as no American voices will be heard." If, as we have said, the first responsibility of the speaker to his audience is to speak so that they can hear without strain, his second duty to them is to speak without offending their sensibilities. The preacher who is properly trained in speech is the preacher whose voice is agreeably pitched, adequately strong, and rich and pleasant in quality; he does not shout at his hearers in a high, thin, strident voice nor mutter at them in a nasal, throaty one. He commands their attention by using a proper vocal and tonal quality. Someone has sententiously put it this way, "that which is unpleasant to the ear is not likely to gain ready admittance to the mind." Even good ideas need the help of a pleasing voice.

Furthermore the preacher who is effective in his delivery will say what he has to say that is worth saying so that it is pleasant to see. That is, he will say it with *proper bodily action.* He will keep his body under control and make it serve as a medium through which he expresses his ideas more effectively. He will so co-ordinate his bodily movements with his thinking that they do not become mere ornamentations, but a medium of emphasizing the ideas which he expresses in words. I asked one of my classes recently what they thought of a certain noted preacher who spoke to the School. "He was excellent," came the reply, "as long as you did not look at him." In many sermons *what is said* loses much of its value because of *how it is said* pantomimically. "The manner of speaking," said Lord Chesterfield, "is full as important as the matter." Delivery that draws attention to the process rather than to the product is not good delivery. Acceptable speech is pleasant to see.

"Speech," said the head of a well known seminary to me, "is so important in training for the ministry that I believe it is more desirable to deliver a second class message in a first class way than a first class message in a second class way." If one must make a choice in the matter, so do I, but the ideal, of course, is to deliver a first class message in a first class way. Any minister who expects to fulfill successfully the high calling of being God's mouthpiece will surely set as his minimum goal: (1) to have always something worth-while to say, (2) to say it so that it will be audible and intelligible to everyone in the audience, (3) to say it with a pleasant voice quality on an agreeable pitch level at a rate that will help to emphasize his ideas and, (4) to re-enforce it with proper bodily action and gestures.

* * * * *

SUGGESTED BOOKS ON SPEECH

Sarett, Lew, and Foster, W. T. *Basic Principles of Speech.* Boston: Houghton Mifflin Co., 1936. 577p. $2.50. Good on the practical side; first half especially valuable.

Williamson, A. B. *Speaking in Public.* New York: Prentice-Hall, Inc., 1929. 412p. $5.00. Also good on the practical side.

Monroe, A. H. *Principles and Types of Speech.* New York: Scott, Foresman and Co., 1935. 410p. $2.00. Excellent for theory of speech composition; good for ministers in relation to the composition of sermons.

Winans, J. A. *Public Speaking;* rev. ed. New York: D. Appleton-Century Co., 1917. 526p. $2.25. Good for the general principles of speech.

THE GERMAN CHURCH CONFLICT

By Herbert Gezork

WHEN Hitler in January, 1933 came to power in Germany, there was little indication of the bitter struggle that was to ensue between the Nazi Government and the Christian churches. Paragraph 24 of the official program of the National Socialist Party says: "We demand freedom for all religious denominations in the State, so far as they are not a danger to, and do not militate against, the moral feelings of the German race. The Party as such stands for Positive Christianity. . ." Hitler himself had never publicly severed his connection with the Catholic Church, although he hardly ever attended a religious service except at political occasions; neither had he, in his writings or addresses, ever openly attacked Christianity. The occasional anti-Christian utterances of Nazi radicals were regarded as representing the private views of these extremists and not as the official policy of the Party.

Millions of Christians in Germany (Protestants and Catholics alike), among whom was Pastor Niemoeller, formerly a famous submarine commander who had become an outstanding leader in the Lutheran Church, welcomed Hitler as the God-sent leader who would be able to lift Germany out of political and economic despair.

Soon, however, conflicts arose. To be precise, the struggle did not begin between the Government and the Church, but rather between two wings within the Protestant Church. A strong group, the "German Christians," were advocating an Aryanized Christianity; they attacked the Old Testament; they refused to receive Christians of Jewish blood as members into the Church; they decided to prohibit from preaching all Christian ministers who themselves or whose wives had a Jewish grandparent; above all they aimed at the establishment of a National Church, which meant the unification of the existing twenty-eight territorial churches into one "Reichskirche" *under their control.* This group gained the controlling power in the Church, elected a Reichsbishop, and set out to reorganize the Church along the lines of the new political principles established in Nazi Germany.

But now earnest Christians, who had at first been somewhat stunned by all these events, united in a strong protest against this new Germanized Christianity. Five thousand ministers, representing about one-third of the Protestant ministry, formed the "Pastors' Emergency League" out of which later developed the so-called "Confessional Church," its name indicating that it intended to stand firmly by the Confession of the Protestant Reformation.

The Government naturally took the side of the "German Christians" against the Confessional Church, and the latter was accused of sabotaging the Fuehrer's great work of national unification. And so inevitably the struggle was no longer one between two wings of the Church, but one between the State and the Confessional group. The issues grew clearer from day to day: here on the one side was a Government which made a totalitarian claim, putting the State above all and everything, even including religion; and there on the other side was a Church which realized that the sovereignty of God could not be subordinated to such a claim.

National Socialism, by this time firmly entrenched in power, revealed itself as what it essentially had always been: a new Faith, the religion of race and blood. Hitler, who still in March, 1933 had said, "The National Government looks on the two Christian confessions as most important factors of our people's welfare," declared only a few months later, "Christianity is incapable of uniting the Germans, and only an entirely new philosophy of life (Weltanschauung) is capable of doing so."

A number of organizations sprang up all over Germany and found followers, especially among the Youth; such were The Tannenberg Bund, led by General Ludendorff and his wife, the Nordic Faith Movement of Professor Wirth, the German Faith Movement, organized by Professor Hauer, a former Christian missionary to India, and dozens of others. However widely the ideas of these groups diverged on almost any religious or philosophical question, in one thing they all agreed: Christianity is an offspring of Judaism and as such is never acceptable to the German soul; Germany must be delivered from it! It is estimated that all these new groups have several millions of adherents and sympathizers among the German people. The leadership of the great German political youth organization, the Hitler Youth, quite openly propagated among the German young people the ideas of these Neo-Pagan groups.

During all the various phases of the struggle between the State and the Confessional Church, the policy of the Government has never been one of open oppression or persecution. The Nazi leaders did not wish to create martyrs. They repeatedly stated that freedom of religion and worship would be preserved in the Third Reich. Theirs was rather a policy of deliberate, slow strangling. Only the most conspicuous and influential leaders were silenced. Karl Barth was deprived of his professorship and forced to return to his native Switzerland. Pastor Niemoeller was charged with having expressed, in statements to foreigners, a hostile attitude toward the Government, and he was imprisoned. Immediately after his trial, in which he was exonerated of most of the charges against him and set free by the Court, he was seized by the Gestapo and put into "protective custody," i.e., brought to a Concentration Camp where he still remains despite the numerous petitions for his release by influential individuals and groups both in, and also outside of, Germany. A few others were temporarily imprisoned, several were forbidden to preach, others were put "under house-arrest." Churches were forbidden to take up collections for those deprived of their parishes; the theological seminaries which had been created by the Confessional Church, were closed by Government decree; the press was not permitted to print anything referring to the conflict, except statements issued by the Government itself; the radio was entirely closed to Christian preaching. While all this has been going on during the past years the Nazi Government has continuously reiterated that it has no quarrel with the Christian religion and that all difficulties are merely the result of the Confessional leaders' "mixing in politics."

What about the Catholic Church? At first relations between the Hitler Government and the Roman Catholics who make up about one-third of the German population were quite amicable. The political Catholic Center Party which had been a powerful factor in Germany's political life ever since the days of Bismarck was abolished and it was agreed that "Religious Catholicism" would replace "Political Catholicism." In 1933 Hitler concluded with the Vatican a Concordat which guaranteed to the Roman Church her spiritual rights and the protection of her schools and organizations.

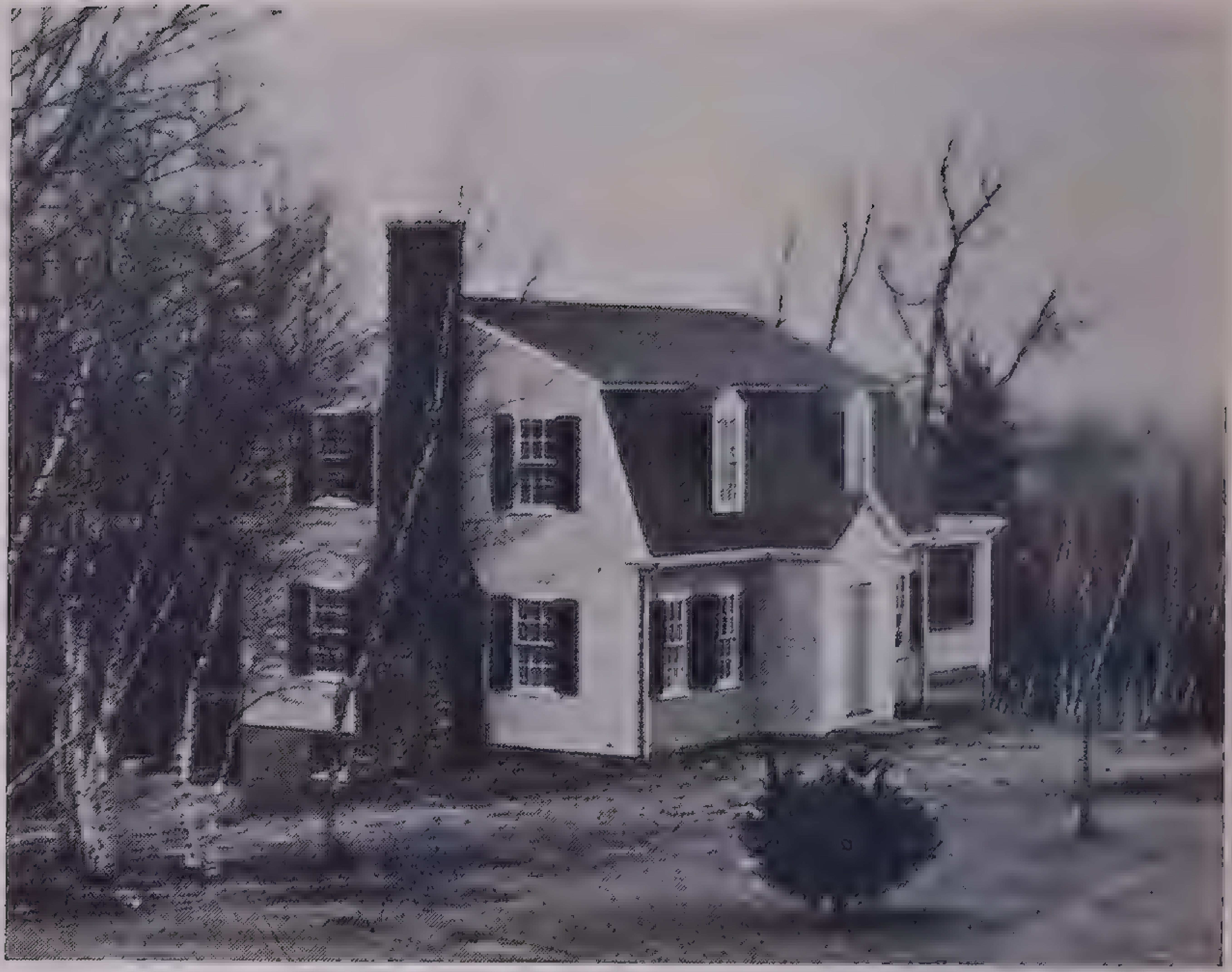
However, this peace did not last long. The Catholic Church denounced the Nazi Sterilization Laws, the outbreaks of organized Anti-Semitism, and the fight again the Old Testament. It put on the Index Rosenberg's book, "The Myth of the Twentieth Century," regarded by Nazis as the most important document of the Nazi Movement next to Hitler's "Mein Kampf." The Government responded with the suppression of Catholic schools, the abolition of youth organizations, and the carrying on of a persistent "smearing" campaign against the Catholic clergy. Charges were made and headlined in the Government-controlled press that Catholic organizations had smuggled money across the borders, a crime regarded as high treason in Nazi Germany; priests, monks, and nuns were accused of immorality; many of these charges could not be proved in the Courts, but then the"befuddling" had served its purpose in weakening the respect for the Roman Church and its representatives, especially among the German Youth.

Throughout the entire conflict the situation was aggravated by the fact that the established Churches of Germany, Protestant and Catholic alike, had been State Churches for centuries, traditionally linked rather closely to the political powers. The Catholic Church, united and competently led, had been more able to hold its own and had even emerged victorious out of the great conflict with the State in Bismarck's time, while the Lutheran Evangelical Church, split up into twenty-eight different territorial bodies, all too often had been a rather subservient and docile tool in the hands of the political powers. Although the democratic revolution of 1918 had proclaimed the separation of Church and State, still this new independence was primarily used for the purpose of finding better forms of church organizations; financially the Church was and still is linked to the State which collects the Church taxes and pays the pastors' salaries and other necessary expenditures.

What is the present situation of the Free Churches in Germany? The two outstanding bodies among them are the Baptists and the Methodists; both began their work in Germany during the first half of the nineteenth century. The Baptists number about eighty thousand members, the Methodists fifty thousand—small in proportion to a population of eighty million. Both groups are rather pietistic, emphasizing personal evangelism and hardly taking any active part in social and political issues. They claim that many of the difficulties which the Protestant and Catholic Christians face are primarily due to the close connection which these bodies have had with the State. The work of these Free Churches has not been hampered much by the Nazi Government thus far, and they have been very careful not to become involved in the struggle of the other Churches. It is the opinion of this writer that Hitler, realizing the strength of Methodists and Baptists in the Anglo-Saxon countries, especially America, has taken such a friendly attitude toward those small groups in Germany primarily for propagandistic reasons; they were to prove to the outside world that there still is complete religious freedom in Germany. Thus the world, knowing about the fate of Niemoeller and other courageous Christians, witnessed the strange spectacle of a declaration at the Oxford Conference on Faith and Order in 1937 by a German Methodist bishop, and at the Baptist World Congress in Atlanta in 1939 by German Baptist delegates, that there was absolute religious freedom in Germany and that the Gospel was having more opportunities under Hitler in the Fatherland than it had had for many years.

Since the outbreak of the present war, the struggle has somewhat abated. Both sides realize that now, with Germany engaged in a life and death struggle, all internal strife must be abandoned and the nation must present a united front against its enemies without. Churches are said to be well attended at present in Germany. It is my opinion that if the present war should end with a victory for Hitler, that part of the German Church which remains loyal to Christ will face very hard times and might even be driven into the Catacombs.

Niemoeller remains imprisoned. American Christians have recently been baffled by the report that he has offered to volunteer again as a submarine commander. According to the best available information this report is true. It must be interpreted in the light of the fact that Niemoeller, in spite of his present opposition to the Hitler régime, is still an ardent German patriot, and believing that the very existence of the Fatherland is at stake, he regards it as his sacred duty to fight for his country. However, his offer has been rejected. He remains the "personal prisoner" of Hitler.



THE NEW HOUSE

By President Herrick

ON THE first of February the Wilders moved into the new Faculty House just completed on the western slope of the campus beyond Colby Hall. A few days later Amos Tappan Wilder joined the family in their new home. (The newcomer is the fourth in the Wilder family to bear the name Amos.) Thus the Wilders have made a big event in changing their residence and all the Seminary friends offer their hearty congratualtions.

This has resulted in a little shifting of our faculty members. The Gezorks have moved in where the Wilders moved out and next fall we anticipate that the Brushes will move in where the Gezorks have been.

The new house adds one more building to the equipment of the School and makes it possible for another member of the faculty to live on the Hill. The advantages of this arrangement are obvious. It is especially helpful in the case of Professor Wilder because he is serving as Director of Student Advisors and it keeps him in close touch with all the student body.

As the belated spring comes on, the work on the grounds about the house will be done. Some shrubs will be added, thanks to our good friend, Mr. Wyman; by Commencement the Wilders will be ready to welcome their friends with open home and hearts.

The total cost of the house including the road building and grounds is in the neighborhood of $10,000, half of which has been provided by a special gift.

BOOKS OF INTEREST TO MINISTERS

(These represent, for the most part, books sent us by publishers for review. The appearance of a notice regarding them does not necessarily mean that purchase for one's permanent library is recommended; rather, we are attempting to help you keep up with and properly evaluate books which might interest you. From time to time lists of recommended older books on certain topics will appear.)

Pioneers of the Primitive Church, by Floyd V. Filson. New York: Abingdon Press, 1940. 194p. $2.00.

Like Dr. Filson's *Origins of the Gospels,* this book is written for pastors and religious educators, the material having been used in summer conferences. The author is an excellent scholar, takes a moderate position in Biblical criticism, writes clearly, and makes his earnest concern for the church felt in all that he touches. The reader will find here a good deal of light on Acts and on the emergence of Christianity from Judaism, and also a helpful rounding out of his knowledge about the characters studied: Peter, Stephen, Barnabas, Paul, and James, the brother of Jesus. The discussion touches on some present day issues, especially the relation of Christianity to Judaism and church organization. The brevity and biographical character of the approach indicate that the book is designed especially for class use.

A. N. W.

Protestantism's Challenge, an Historical Study of the Survival Value of Protestantism, by Conrad Henry Moehlman. New York: Harper, 1939. 286p. $2.50.

This book contrasts the Protestantism of the sixteenth century, uncritical in its retention of much of Catholicism and lacking modern scholarship, with present day knowledge and skills in the field of Protestant religion. Then it places before Christendom the challenge of the world to that Protestantism. It is a book which is well-documented, logical, and arresting, and is calculated to make men think and act.

H. K. R.

The Knowledge of God, by David Elton Trueblood. New York: Harper, 1939. 207p. $2.00.

There are few books which combine scholarly respectability with popular presentation. This Religious Book-of-the-Month Club selection is definitely one of them. It also provides the kind of source material which a preacher needs. The author presents a constructive analysis of rationalism, empiricism, and mysticism. The positive nature of the book can best be indicated by direct citation: "That good and great as well as humble men have long claimed to have a knowledge of God is our initial fact. A philosophical system which neglects or minimizes this fact is itself on trial. The theory that this experience is due to a real relation to the God whom we address in prayer is the only one which offers a satisfactory explanation of all the known facts of religious experience."

N. F. S. F.

Sermons on the Inner Life, by Charles Herman Heimsath. Nashville: Cokesbury Press, 1940. 168p. $1.50.

In this book Dr. Charles H. Heimsath, well known Baptist leader, has gathered together sixteen addresses given during his pastorates in Bridgeport, Connecticut, and in Evanston, Illinois. The sermons seek to minister to basic human needs by providing the Biblical answer for the modern quest for inner security, joy, and victory over suffering. Such attractive titles as "The Sacramental Life," "How to Live Daily with God," and "City Man Finds God," indicate the range and depth of the author's thought. Written in a clear style, shot through with warm spiritual feeling abundantly illustrated, rich in apt quotations, these scholarly sermons should find ready and wide acceptance.

V. D.

From Whence Cometh my Help, by Boynton Merrill. New York: Harper, 1939. 127p. $1.25.

The minister of the Second Church (Congregational), West Newton, and our Lecturer in Worship, gives us here a pocket-size devotional book made up of fifty two-page readings. Originally full-length sermons, they have been carefully abbreviated for daily inspirational reading. "What to Do When You Are the Bear," "Travel Stains," "The Two Gardens" are some of the titles. Each one is chosen because the author feels it may meet some personal need, and meet it by bringing out a sense of God's constant presence. The illustrations, taken from the world of nature and of books as well as from that of human beings, are appealing and apt. One feels that here is a simple, thoughtful, well expressed book directed to the hearts of tired and bewildered people. It breathes the quiet, uplifting spirit of the author.

J. H. S.

Children's Worship in the Church School, by Jeanette Eloise Perkins. New York: Harper, 1939. 233p. $2.00.

Here is an exceedingly valuable handbook for teachers of Primary children in the Church School. Miss Perkins draws not only from a very rich field but also from a very rich experience. The hundreds of children she has guided have brought her hundreds of delightfully innocent disclosures of their real concerns and inner thoughts. It would be quite safe to assume that through these we are glimpsing the real minds and hearts of the children we would be apt to have committed to our care. As a "source" or "case" book it is valuable—though one should always remember that no two human beings are really alike. The book is also most useful as a rich thesaurus of poems and prayers and songs for use in preparing services of worship.

In other books by Miss Perkins—and by others—more attention is paid to the physical setting for and to the psychological ordering of worship for small children. One should not look for such help in this book. But the present reviewer does not know of a richer treasury of materials for children's worship.

Edited by a wise and experienced teacher, grouped around theme-centers which will always have relevance, this overflowing book deserves a place on the shelves—no, in the hands—of everyone concerned with the children who are certain to be the Church of tomorrow.

B. M.

Asking Why: Informal Talks on the Christian Faith by a Padre to His Boys, by Ronald Selby Wright and Amandus William Loos. New York: Oxford University Press, 1939. 144p. $1.50.

This is a sequel to *Asking Them Questions.* It represents talks made in direct reply to boys in conversations regarding the great fundamental questions of the Christian faith. Here is a valuable study of the minds of boys and of the problems of leaders in dealing with theological questions at the level of the inquiring, challenging minds of boys,—demanding frankness, reality, and genuine witnessing for Christ. A minister would do well to take these questions and organize sermons representing an attempt to think through the answers.

A. W. Loos, of the class of 1933 at Andover Newton, was Assistant Minister of the Canongate, Edinburgh, under Ronald Selby Wright.

J. P. B.

Boardman of Burma, a Biography, by Joseph Chandler Robbins. Phil.: American Baptist Publication Society, 1940. 178p. $1.50.

Dr. Robbins, well-known Foreign Secretary of the American Baptist Foreign Mission Society, has revived a name in Baptist missionary history which has long deserved a contemporary biography suitable for the general reader. The author is peculiarly fitted for this task by reason of his long career in missionary activities and his deep appreciation of its history. In general, the material is based upon an earlier memoir by Alonzo King which appeared in 1836. However, many other sources have been drawn upon for background and the whole is cast into a fascinating and inspiring account which has genuine appeal. Since Boardman studied at Andover (1824) and since Dr. Robbins is a graduate of Newton (1902), this book should be of particular interest to Andover Newton Alumni.

R. D. P.

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THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

JUNE, 1940

THE INSTITUTION BULLETIN

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The Institution Bulletin *does not necessarily endorse the views expressed in its articles. It does judge them worthy of publication as reflecting current opinions in the School.*

The Institution Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

ANDOVER NEWTON COMMENCEMENT

By Richard D. Pierce

"We MUST not in this terrible and distorted moment fall into the error of confusing Christianity with democracy. We love democracy and cannot easily contemplate an existence for ourselves without it. But Christianity made its initial triumph in a totalitarian state in which personality counted for nothing and the Roman legions were everywhere. . . . It is not inconceivable that out of some new totalitarianism there may come a rebirth of primitive Christianity." With the world facing the greatest crisis in Christian history, these prophetic words of President Herrick's baccalaureate sermon, "The Unseen Column," took on added significance as the graduating class, faculty, and friends gathered at the First Baptist Church for the opening address of the anniversaries of 1940.

On Monday evening the Boston Baptist Social Union entertained the faculty and members of the Senior Class at Ford Hall. This annual collation has come to be an Andover Newton tradition, and with the inspiring and moving addresses by Professor Richard M. Vaughan and Dr. Joseph C. Robbins this proved to be another happy renewal of the tie between the Union and the School. The Senior Class was ably represented by J. Kenneth Clinton.

Alumni Day dawned bright and clear with a gentle cooling breeze and early in the morning alumni of the two schools began to arrive to participate in the program of the day. After a brief devotional service in the chapel which was conducted by the Reverend Ben Roberts, A.T.S. '16 and the Reverend Thomas J. Cate, N.T.I. '13, the alumni and friends adjourned to the Assembly Hall where the address of the morning was delivered by Professor Richard M. Vaughan on the subject "The Meaning of History." He considered first of all four inadequate theories of history,—recurrent cycles, materialistic determinism, idealistic absolutism, and human progress. He then presented the Christian view of history dealing with the Divine Purpose, the human factor, the modes of history, and the issues of history. Three modes of history were emphasized—judgment, grace, and creativity. He declared that history cannot be adequately understood until we go beyond history. To the believer in God history has its continuity and its consummation in the life everlasting. At the conclusion the Reverend Alexander Henderson, N. T. I. '18, presented on behalf of the alumni and friends a handsomely engraved scroll setting forth Dr. Vaughan's achievements and the esteem in which he is held by his many friends. In addition to the scroll there was a substantial sum of money, a silent tribute from friends both near and far. Following this brilliant and timely address by our retiring professor of theology, the alumni of the two schools adjourned to separate rooms of Colby Hall for their annual business meetings. At one o'clock the usual alumni luncheon was served in the Assembly Hall with brief addresses by the Reverends William W. Rockwell, '00, Bhaskar P. Hivale, '20, and Aaron Meckel, '35 of the Andover alumni and the Reverends William B. Whitney, '00, and Elmer C. Adams, '30 of the Newton alumni. Brief remarks were also made by President Herrick and Dean Dabney and the toastmasters of the day were the Reverends Ben Roberts, A. T. S. '16, and Thomas J. Cate, N. T. I. '13.

After several class reunions and a supper in the Commons, the alumni were privileged to listen to the annual oration, on the subject "Thunder and Dawn," which was this year delivered by the Reverend Thomas S. Roy, N. T. I. '15 of Worcester, with his usual polish and persuasion. At this service Ben J. Anderson of the Junior Class sang two negro spirituals with great effectiveness.

Despite the blazing sun and sultry air, the trustees, faculty, alumni, and members of the Senior Class gathered at Colby Hall on Wednesday morning to join the processional to the First Baptist Church where the Commencement Exercises were held.

After four able addresses by Messrs. Eaton, Kruener, Smith, and Whitaker of the graduating class, degrees were conferred by Presidents Herrick and Dabney upon 44 candidates of whom two received the degree of S. T. M. President Dabney announced at this time the special action of the Andover trustees in the granting of the degree of S. T. B. to the Rev. Thomas E. Babb of Holden, Mass., a graduate of Andover in the class of 1868 and now in his 100th year, and presented the diploma to his son. Professor Donovan in a farewell word to the Senior Class admonished them to seek the revelation of God, in words which will be found in full on the subsequent pages of this bulletin.

The Trustees' Luncheon proved to be an occasion of high spiritual power and inspiration with moving addresses by Mayor Paul Goddard of the City of Newton, Headmaster Claude M. Fuess of Phillips Academy in Andover, President Nathan R. Wood of Gordon College, Dr. J. H. Rushbrooke, President of the Baptist World Alliance, and Dean Vaughan Dabney.

The Senior Class in a brief service of tribute in the chapel after the luncheon presented the school with two altar vases in token of their esteem for Dr. Vaughan whose retirement marked one of the sadder aspects of the week.

And so after a brief reception and tea at the President's House, graciously presided over by Mrs. Herrick and Mrs. Dabney, the Anniversaries of 1940 at Andover Newton drew to a close and friends and alumni departed happily having renewed old ties and revisited old and familiar scenes.

ADDRESS TO THE GRADUATING CLASS

By Professor W. N. Donovan

THE origin of this custom of an address to the class lies far back in seminary history. Hardly a man is now alive who can remember a graduation without it. Hardly a man is now alive who knows just what function it fulfils in a commencement. You are alumni without it. Dr. Tuck and the two presidents have just transferred you from undergraduate status to that of alumni of the two seminaries.

The opportunity for the first speech to the most recent alumni is always prized by a faculty member, and I hasten to make acknowledgment of the honor which your invitation does me.

With any feeling of pleasure or satisfaction there must go in 1940 an overwhelming sense of responsibility for a proper word at such an unexampled time. A speaker may well pray for words acceptable to our common Lord.

There are many grounds for considering this the darkest, most tragic hour since the calendar has carried the words *anno Domini.* Do not ascribe that darkness merely to the smooth running of the Nazi machine. The awful feature is that the use of mechanized destruction is not peculiar to any nation. All over the earth reigns the war madness; and war is the antithesis of the spirit of Christ. We abhor the Nazi war machine; but other machines may yet function more smoothly still; but the awfulness of a triumph by force will remain. The massacre of innocent children is no more Christian if the explosives are made in the U. S. A. than if they bear the swastika emblem.

Yet war is not the most terrible evil, horrible as it may be. Worse are the breaches of moral order that occasion wars. Back of war lies ruthless selfishness. No nation is today without fault, certainly not our own. It is going to be very hard to keep cool heads and see where justice and fidelity lie in the days just ahead for all of us. The tragedy is that all nations, whether at war or not, are frantically seeking to pile up material resources and make physical force the deciding factor, the arbiter of ethical issues.

> "For heathen heart that puts her trust
> In reeking tube and iron shard,
> . . . .
> Thy mercy on thy people, Lord!"

These are days that may be turning points for centuries for civilization and Christianity. The two are not identical; but neither can be destroyed by mere force. Yet the course of both may be changed by the passions of our time. At such a parting of the ways are we ministers of Christ thinking in terms of money, munitions, might, or in the language of justice, service, even to suffering as our Master served and suffered? We may have very hard thinking to do. We had supposed that the days of martyrdom were past; but now we see the possibility that to some of us may come the choice between renouncing the purpose and spirit of Christ or renouncing physical life.

To one who sees such a decision approaching there is likely to come some one conviction which is determinative. On it he takes his stand. To lose here would be worse than to lose life itself.

One such conviction with a few corollaries will hold us for a few minutes—so simple and elemental that you say it must be understood for every minister, yet so profound as to awe every one of us.

To be a minster of Christ—not merely a preacher, but a minister—one must have in his soul the experience of the power outside himself that he knows in personal terms. This is not theory or speculation but an experience worth life itself. It is living with a sense of the eternal God, creative, orderly, purposive, and communicating His purpose to men. The older theology called this revelation. The word is not so important as the realization that the almighty God is ever breaking through into human life and thought to disclose His purposes and using us to make known a message which is not of our production, but is given to us.

That lies back of the Old Testament traditions. God *called* Abram. The divine broke through into the human. God *called* Moses and surprised him with the scope of the call. He *summoned* discouraged Elijah out of the cave to what seemed impossible.

We find prophets testifying to a call bursting upon them and changing their plans and hopes. More, this impulse stays with them, forbids them to be silent, propels them on their course even if they shrink and rebel.

Repeatedly in the New Testament you find this drive and urge: "We cannot but speak," "Woe is me if I preach not the Gospel." It underlies Paul's doctrine of *grace,* the unmerited favor that bursts upon man beyond all his desert. "By *grace* are ye saved, not of works, it is the gift of God."

Of course I am telling you nothing new. You have felt this call laid upon you. You feel the impact of the necessity to communicate. But may we all refresh and renew our convictions as we stand together in this solemn moment before our paths diverge.

Most of all may we think how God thrust Himself into the human through Jesus, who was not discovered or postulated, but took it upon Himself to deliver man. "God was through Christ reconciling the world unto Himself." In the fullness of time God *sent forth* His Son.

I am quoting Scripture thus because this Bible, Old Testament and New Testament, has the greatest power of any known literature for transmitting to men's thought a realization of the power from without that makes for good, that leads to orderly consecrated living. Let us expose ourselves to this influence. Study it to see how God through prophets, priests, martyrs, *even* through *catastrophe,* aye through Christ Himself is leading His people on. That is the Messianic hope that is unshakeable, that God is progressively unfolding His purposes.

Let us expose ourselves to the Scripture, expose ourselves to the pervasive influence of the consciousness of God's presence and purpose in daily life.

We pay a price in time and strength but it is paid for life eternal.

It is a very simple word to a consecrated band. Open your powers to realize the eternal God. Use the means on which the saints have nourished their souls.

Amid all the din and horror of the world in your graduation year may you miss no note of the trumpet that shall never call retreat, sounded by the Christ who counted not His life dear if He might fulfill the purpose for which He came into the world.

For your older brothers of the faculty I give you the greeting of the ancient church, "The Lord be with you and with your spirit in all your ways!"

THE RETIREMENT OF DR. VAUGHAN

On the occasion of the retirement of Professor Richard M. Vaughan, we are pleased to print the following articles; the first is biographical; the next is a speech made by him; the third, a contribution to a periodical; the fourth, an abstract of his Alumni Day address; the fifth, a tribute to him by a well-known alumnus; and last, the tribute of the alumni and trustees.—Editor.

RICHARD MINER VAUGHAN

PROFESSOR VAUGHAN was born of Welsh ancestry at Bangor, Wisconsin, August 28, 1870. He prepared for college at Wayland Academy and graduated at Brown University in 1895. His Alma Mater conferred upon him the degree of Doctor of Divinity in 1913. His theological studies were pursued at the Divinity School of the University of Chicago.

While in the seminary he was assistant pastor at the First Baptist Church of Chicago. He served as pastor of the Warren Avenue Baptist Church of Detroit; the First Baptist Church of Janesville, Wis.; and the First Baptist Church of Berkeley, Calif. For a year he functioned as Dean and Instructor in the Berkeley Baptist Divinity School. During his pastorate he continued as an instructor there and later served as Instructor in Homiletics in the Pacific School of Religion. He was called to succeed William Newton Clarke at Colgate but chose to continue in the pastorate.

In 1912, Dr. Vaughan became Professor of Christian Theology at the Newton Theological Institution, now a constituent part of the Andover Newton Theological School. In all he has taught thirty-two years in theological seminaries. As he reaches the age of seventy, he retires from his professorship and accepts the winter pastorate of the Community Church at Babson Park, Florida and the chaplaincy of Webber College located there.

On June 24, 1897, he married Eleanor Farries, with whom he had happy companionship for forty-one years. Their older son, Wayland, is Professor of Psychology at Boston University and their younger son, Richard, is coach in athletics, particularly hockey, at Princeton University. Father and sons are authors of widely read books.

TURNS OF THE ROAD

By RICHARD M. VAUGHAN

An after-dinner address at the Senior Banquet in 1940; the manuscript was obtained from the speaker through duress.—Editor.

I HAVE attended many of these spring banquets, but I regard it as a special privilege to participate in this one. These festivals are part of the pleasant social relations I have enjoyed on this hill with Faculty and students.

The members of the Faculty are brothers beloved. Under the wise and courageous leadership of President Everett Herrick and Dean Vaughan Dabney, the entire Seminary in all its interests has made remarkable progress. The abilities and kindnesses of my associates on the Faculty will be a cherished and ineffaceable memory. Perhaps I may add that for the most part I have found them quite docile and teachable. They have comported themselves very well, better than one would naturally expect. I am truly apprehensive, however, about what will become of them, when the inspirations and restraints of my presence have been removed.

As for the students, class after class after class, I have loved these gifted and idealistic young people as sons and daughters and they know it. If I have elicited even in slight degree their esteem and affection, it must be on the Emersonian principle that all the world loves a lover. With all of you, I join in a tribute of honor to the Senior Class whose talent, friendliness and earnestness are pledge of eminent usefulness.

When I was asked to speak on this occasion, reference was made to the fact that my life was soon to receive a new direction. At once the topic leaped into my mind—The Turns of the Road, an autobiographical testimony. I hesitate much in following such a line of thought. The definition of a bore is familiar to me,—the man who insists in talking to you about himself when all the while you wish to talk to him about yourself. It is necessary for me to avoid, on the one hand, any inadvertent disclosure of my many mistakes, and, on the other hand, anything which savors in the least degree of boastfulness when I have nothing of which to boast. My modesty is already well known to you and greatly admired. I have always been very proud of my humility. Yet in this company of intimate friends, a degree of reminiscence may be permissible.

Turns in the road are part of the endless charm of life. I have traveled considerably throughout our country, in fact I have been in every state in the union. It is rather monotonous, I must confess, to motor across the great plains on a long, straight road where there is no real change of scenery. Much more interesting it is to travel in those parts of our land, like our beautiful New England, with hills and valleys and winding streams. One does not see far ahead but when he reaches the bend of the way, the crest of the hill, there are always new vistas of beauty. I am glad that Divine Providence, for the most part, veils the future and has made surprise one of the laws of our experience.

> So I go on, not knowing;
>   I would not if I might.
> I had rather walk in the dark with God,
>   Than walk alone in the light.

In speaking of the turns in my own road in life, I rely upon the charity of long acquaintance. The first personal pronoun will necessarily have a monotonous prominence. Perhaps I too suffer from an overdose of vitamin I. The transitional experiences in my life have been many and I find difficulty in selection. A few of them, however, I shall venture to enumerate.

Turn of the road—I choose my boyhood home. Whence came we into this terrestrial experience? I like to think that it was from God's uncreated light. My particular beam became visible on this planet, August 28, 1870, in the Wisconsin village of Bangor, a dozen miles from the Mississippi river. All my grandparents and my father came from Wales to America. The Welsh language was my home tongue until I was nine years old and I received the distinct impression that it was the language of Eden and is to be the language of Heaven.

My mother passed into the unseen when I was three years of age. Through the golden haze of the years, my inarticulate memories of her and what people told me about her have made her to me a guardian angel who has been a spiritual Presence in all my pilgrimage. My father was a builder in the summer, a teacher in rural district schools in the winter, and a minister who preached here and there occasionally on Sundays. Those were the three words I put on the granite shaft which marks his last resting place in Fairview overlooking the beautiful La Crosse valley—Builder, Teacher, Minister. There were positive religious influences in the homes where I lived, although in later youth I met currents of thought indifferent to religion and even hostile to it.

Turn of the road—I experience conversion. There had been a long preparation in my heart but no definite decision. When I was seventeen, two pastors in La Crosse, David B. Cheney and Silas E. Price, came to our village and held a series of meetings. They returned to their homes feeling that their efforts were a complete failure, that Bangor was the deadest community spiritually they had ever visited, that there were no results whatever. They did not know, then, that one night a boy sat in a pew who saw from the trend of their remarks that they were going to ask the Christians present to rise. He did some swift thinking, crossed his Rubicon, and for the first time took his open stand with those who profess the Christian faith. No one at the meeting paid any attention to him. I went home, stood at the window of my little room, looked at the stars shining so brightly in the winter sky and said to myself: "I have made the great decision." And in my heart of hearts, I knew that it meant for me the Christian ministry.

Turn of the road—I seek an education. Until I was fourteen I attended ungraded country schools with much loss of valuable time. For three years, I was a student in an excellent school at West Salem. I wanted the full ranges of higher education but no family funds were available. One day I was in the grocery store where a village philosopher, seated on a cracker barrel, remarked that he had heard a fine address on education by George F. Linfield, Principal of Wayland Academy. "I tell you," said he, as he took a shot at the spittoon, "there are two ways of knowing the value of an education, one way is by not having it and the other way is by having it." He knew by the negative way; I determined to know by the positive.

I wrote to Principal Linfield, whose name, through a munificent gift of his widow in later years, adorns a college in Oregon. I told him of my aspirations and my desire for a chance to work my way through the higher institutions of learning. Possibly there was a touch of idealism in my letter which evoked the reply in substance: "Come on!"

In September, I reported at the Principal's office. Strictly speaking, I was neither Hercules nor Apollo. He looked at me and asked feebly: "What can you do?" Through the open door, I saw the rough pine floor of the main hallway and a pile of hardwood flooring. My father, a superb and exacting workman, had instructed me in carpentry for several summers. "I can lay hardwood floors," I said. "Good," replied the Principal, "it is what we need to have done before the school opens day after tomorrow." The job was my specialty and my father had always insisted upon perfect jointures and no marks of the hammer. At seven o'clock the next morning I was at work and, with brief intervals for food, I labored until ten o'clock at night, my first day away from home. As the Principal passed through the hall, his eyes caught mine and I knew that I had passed my practical examination. It was at Wayland Academy that I met the noble woman who later became my wife, the mother of my sons whose careers, thanks to her, bring me comfort and happiness.

After my days at the Academy, I went to Brown University for four years. There I came under the influence of one of the greatest personalities I have ever known, President E. Benjamin Andrews, "Bennie," formerly a professor at Newton. Thence I journeyed to the Divinity School at Chicago which was not far from my home. I pursued my theological studies there, although I have never been sure that I overtook them.

Turn of the road—I enter the ministry. At the first student religious meeting at the Academy, I took part. I was evidently regarded as an old timer, for all were surprised when I presented myself for church membership several months later. The joy of the Christian life and service had left the forms of faith in the background although I soon learned to prize them dearly. Shortly after my arrival at Wayland, one of the professors, W. S. Sweet, later the founder of Wayland Academy in China, asked me, in partnership with my honored friend, Abraham Le Grand, to preach at a country school house. The text was chosen by me: "What think ye of Christ?" I am glad to remember that my first effort at formal preaching had its focus in the divine character and the redemptive power of Jesus Christ.

During the same year, Professor Sweet came to me and said: "The little Free Baptist Church at Burnett Corners needs a preacher. You can use my horse and buggy; they will pay you two dollars a Sunday." I had an uneasy feeling that I was being grossly overpaid but those two dollars seemed to me at the time like "the wealth of Ormus and of Ind." In June I was sent by my fellow students as their representative to the Northfield Student Conference, an event of large significance for me.

My ordination took place at the First Baptist church of Chicago, where I was assistant pastor in my later seminary days. I can never forget the solemnity of self-dedication when the prayer of ordination was offered. Thirteen years I spent in pastorates in Michigan, Wisconsin and California. They were years of privilege and satisfaction.

Turn of the road—I devote myself to teaching. In 1908, at a time of depleted strength which traced back ultimately to an illness due to an accident, I bought a roundtrip ticket to California. On arrival there I was shunted into our recently founded Baptist Theological school at Berkeley where I acted as dean and instructor while my loved mentor and friend, President C. M. Hill, visited the churches. I did not occupy a theological chair but a whole settee as I gave numerous courses. I may add that the change in climate and work so stabilized my health that I have taught four years in California and twenty-eight years in New England without loss of a single class room appointment due to illness. If the truth must be spoken, it is necessary to say that I have forgotten to go to classes several times, but then the boys are entitled to an occasional cut.

In about a year after my arrival on the Western coast, I found myself pastor of the Baptist Church in Berkeley and instructor, at first in the Baptist Divinity School and, later, in the Pacific School of Religion. As you see, I have two theological families, one on each coast, like a sailor with a sweetheart in every port. Exceedingly proud I am of my students both West and East. In the summer of 1912, a telegram came from President George E. Horr of Newton asking me to meet him in Salt Lake City. As the result of our interview I came to this place, and began a work which has continued for nearly three decades. I can never cease to be grateful to God for the fellowships and the opportunities of service that I have had here.

Turn of the road—I become bishop at large. My general episcopal activities begin September first. I am both sad and glad as I leave familiar tasks and give changed direction to my life. Of course, I shall be occupied; there are books to read, perhaps to write, places to visit, causes to serve. As you probably know, I have accepted the winter pastorate of the Community Church at Babson Park, Florida.

These are some of the turns of the road in my unfolding human experience. The road we travel can never end, not even at the mist-covered gate, for the law of eternal life is unbroken continuity. I expect in coming years, in one way or another, to see you often. Visit me in Florida—but don't all come at once. Each springtime, I hope to return north with the other birds. Who knows but that I shall be present at the Spring Banquet in 1941? If you please, reserve contingently a plate for me.

CHANGES I HAVE SEEN IN THEOLOGICAL THOUGHT*

By Richard M. Vaughan, D.D.

IN OUR human world changes are inevitable. They may be for better or for worse. True growth means change which is alike continuity and progress. The everlasting gospel is indeed as unchangeable as the love of God, but the gospel which finite minds apprehend and apply is a gospel whose meanings unfold through the years.

The point of view of this article is objectively historical and only incidentally autobiographical. Thirty-two years I have taught in theological seminaries in California and New England. During my lifetime great changes have occurred in all spheres of human life. In theology there has been wide redistribution of emphases. Possibly I have chosen to discuss an excessive number of topics, seven in all. It will be easy for me if I am intellectually persecuted in one topic to flee to the next.

Transcendence of God

The first change in theological thought to be mentioned is a larger emphasis upon the transcendence of God. In my student days, the idea of divine immanence was at flood tide. God is the indwelling presence in nature and humanity. The recognition of this truth contributed much of permanent value to our theology. Nevertheless, a one-sided immanence gravitated toward pantheism with its denial of the personality of God, of the reality of evil, and of the permanence of the human spirit.

The last twenty years have seen a powerful resurgence of a theology which stresses the transcendence of God. Our superficial optimism has been shattered and we have lifted our eyes to the Most High. The divine transcendence does not mean God's astronomic remoteness from the world, but his distinctness from it as Personal Being who has created the universe and is sovereign over it. We cannot say that God is "Wholly Other," for it is only by our kinship to God that we are able to know Him at all. The transcendent God, illimitably great in wisdom, love, and power, is an adequate object of worship before whom we bow in adoration and dedication. He is a God who can hear and answer prayer, who is able to redeem and to perfect us. Out of the truth of the transcendence of God there is certain to come in due season a far-spread revival of religion.

Human Nature

In the next place, we note among theological changes a more realistic conception of human nature. At the present time, the idea of man holds the forefront of theological interest. In human personality, if

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anywhere, we shall find the clue to the meaning of nature, history, and God. The nineteenth century was characterized by a highly complimentary view of human nature, a legitimate protest against a theology which said that a baby was a lump of wrath and a child of hell. Men proceeded to an opposite extreme and spoke much of the self-sufficiency of man. Sin, as an offensive word in polite society, was deodorized by calling it good in the making. Our moral standards crumbled under the blows of an ethical relativism which regarded them as conventions and taboos.

A greatly sobered estimate of man now possesses the field, especially in Europe. To Karl Barth, man is utterly helpless to save himself. The evolutionists tell us that we have a whole "zoo" under our ribs, including the ape and tiger and, possibly worst of all, the rabbit. The ideal possibilities of human nature cannot be denied, but we are not as far along in our racial progress as we thought. As free persons we are engaged in a "real fight" with hazards which command us to do our best. Evil is so real as a present ethical fact that God himself can only overcome it with the struggle and pain of which Calvary is the disclosure in history.

Person of Christ

Our third observation with respect to the theological scene has to do with a clearer historical view of the Person of Christ. By far more lives of Jesus have been written in my generation than in all the previous years of the Christian centuries. The historicity of Jesus is no longer disputable. The gospels are interpretative presentations of the facts of his life. Interpretation discredits no historical personality when it is true interpretation. We wish that we knew more about the Man behind the gospels, but we discern truly the mysterious greatness of his character and the basic ideas which he taught.

Our historians tell us how the significance of Jesus came to be stated in terms of contemporary Greek philosophy. We believe that we have in the modern concept of personality a common denominator for the divine and the human. The deity of Jesus, therefore, is found in the moral riches of his personal life. In him we see what God is and what man ought to be.

To us, also, Jesus is a living Presence who is with us in the Holy Spirit, God immanent in the hearts of men. We say God but we think Jesus. "The Christ of faith" finds its essential content and constant corrective in the Jesus of history. The God in whom men more and more center their faith is the God of the religious consciousness of Jesus. It is becoming increasingly clear that the fundamental ideas of Jesus' gospel alone can undergird a peaceful, fraternal, and successful world life.

Cultural Religion

As a fourth change in theology, we mention a better appreciation of cultural religion. During the long period of the settlement of our country, the revival was probably the chief method of bringing new members into evangelical Protestant churches. This method has great achievements to its credit and, rightly conducted, will always have a place in the advancement of religion. It put, however, a disproportionate emphasis upon the emotions, and its results frequently lacked permanence.

In recent decades, there has been a decided turning to Christian nurture as the best way to make Christians. Our Sunday schools stand for cultural religion. The educational process must be vital with the presence of the Holy Spirit, else it will fill our churches with mechanized Christians. A man's religion is all the better if it has the element of thrill in it.

With the rise of materialistic science, there was a widespread decline in the practice of prayer. Possibly the world never saw so many broken and abandoned altars as in our generation. Most timely, therefore, is the present far-extended movement to promote the devotional life. One of the most prominent features in the life of our churches is the new emphasis upon worship. A sermon is a true sermon only as the spirit of worship interfuses it. The culture of souls is the supreme art of religion.

Apocalyptic History

One of the most startling changes in religious thought is a fuller recognition of the apocalyptic element in history. The idea of history is receiving much attention at present. In my youth the general assumption was that progress took place as a steady growth headed for a golden age of social felicity. We were told that every sunset saw a better world. Now we are convinced that the conception of a mechanical and inevitable social progress must be abandoned. Progress, a relative progress at that, can come only through our free and sacrificial co-operation with God.

There are two ways of looking at "evolution" as our general name for the ongoing of the organic world. On the one hand, we have "mechanistic" evolution which says that everything which takes place can be explained by antecedent forces already resident in the process. There is merely the unfolding of the given, and nothing really new ever takes place. On the other hand, there is "creative" evolution, now scientific orthodoxy, which declares that "novelties," such as life and consciousness, appear unexplainable purely in terms of immanental antecedent forces. Plainly, the evolutionary process as a whole inheres in a larger Reality which communicates to it creative energy. The religious name to this reality is—God! Thus passes the arrogant materialism of a few years ago as the doors open wide to a theistic view of the world.

History has its apocalyptic element. Human advance has been marked not only by slow processes of growth but by revolutions. Again and again God has worked through catastrophic judgment and creative grace. It is time to reinstate in history the activity of a God who is transcendent as well as immanent. The instructed Christian lives in the attitude of expectation, for he knows not what divine surprise is at hand.

Importance of Church

Among the most significant changes in theology, moreover, is a deeper realization of the importance of the church. From the first days of Christianity, a high valuation has been placed upon the church. To Paul, it was the body of Christ in which the incarnation has its continuity. John Calvin called the church "Our Mother" who gave us birth and nurtured us. Protestantism has safeguarded the inestimably precious principle of individualism in religion. This principle, however, carried to an extreme, results in lack of social cohesiveness and effectiveness. Liberal Christians, in particular, have tended to minimize the institutional in favor of the intellectual.

Throughout Protestantism generally there is in progress a profound awakening to the meaning of the church. Confronted by the stupendous tasks of modern society and by a militant secularism which threatens the existence of all religion, the necessity of the correlation of all spiritual forces is vividly apparent. The splendor of the idea of the church has dawned with a new brightness upon our souls.

The visible church possesses instrumental value only, but indispensable means are practically identical with ends themselves. It exists to produce Christlike personalities as citizens of the Kingdom of God. Our thinking today must be done in ecumenical terms. We who believe in the autonomy of the local church believe also in co-operative relations with all fellow Christians. The principle of voluntary association, not the principle of compulsion, accords with the spirit of religion. Our true unity lies in a common devotion to Jesus Christ.

Revelation in Religion

The last change in theological outlook which we discuss is a truer insight into the place of revelation in religion. The drift of religion for several generations has been humanistic and subjectivistic. The most dangerous modern foe of religion is that type of psychology which insists that religion can be explained by laws purely within ourselves, as though God were not operative in His laws.

Against the tendencies which deny the existence of objective cosmic factors in religion, the human spirit is now in strong revolt. The idea of revelation is the theme of many new books. "Revelation" means the unveiling, the self-communication of God. Religion is not a process of lifting ourselves by our belts; it is reliance upon the outstretched arm of God with whom is the initiative in our salvation. God is not the everlasting silence, but the eternal Word forever self-expressive.

Our inclusive name for what God reveals in divers manners, in all lands and centuries, is "Word of God." The Bible, as the literature of the supremely creative religious movement in history, is Word of God in a unique sense. The modern historical study of the Bible enables it to speak with new helpfulness to our hearts. In reading it, we abide by the Pauline principle that the letter killeth, but the spirit giveth life. The Living God, who was, and is, and ever shall be, will never cease to speak to the minds of men.

These are the changes I have seen in theological thought, however inadequately they have been presented. A century ago, Friedrich Schleiermacher met full-force the swirling intellectual movements of his time. When he revisited the Saxon town of Hernnhut, seat of the Moravianism in which he had been reared, he said: "I have become a Hernnhuter again—only of a higher order." The normal course of a Christian man's thought is a spiral which comes out where it started —only higher up—with a richer content and a wider outlook.

As a whole, it seems that the liberals are becoming more conservative and the conservatives more liberal. Perhaps we are meeting on common ground as "essentialists," to use Hillyer Straton's happy word. Those of us who lay down at this time special responsibilities can do so with peace of heart, for we know that the heritage of faith is secure in the hands of our successors. As for ourselves, we too trust that there is service in God's wide universe which we can render, and this is "all the crown and glory" that we ask.

THE MEANING OF HISTORY*

By Richard M. Vaughan

AN INTENSE interest in the meaning of history is characteristic of our time. We seem to be making so much history ourselves that we are forced to inquire about its general significance. Broadly speaking, history is the events which take place in the course of the life of mankind. The totality of human doings is not, however, a manageable concept. As a matter of fact, our knowledge of the past, to which the term history is often restricted, is very limited. Within that knowledge, we are interested primarily in those events which enable us to understand the past and which have value for us as they impinge upon our life today.

In a supreme degree, Christianity is a historical religion; it builds upon events in history and not upon purely speculative ideas. As an incarnational religion it knows that the eternal comes to us through the temporal. It is not in bondage, however, to a meticulous historicism which is interested simply in facts and sees no value in the symbolic use of facts and the idealizations which center about them.

Our first main line of thought is concerned with inadequate interpretations of history. We begin with the theory of recurrent cycles. Men long ago noted that the four seasons corresponded to the movement of the sun and stars. They reasoned that there was a world year in endless recurrence with its four ages of gold, silver, bronze and iron. This is the squirrel cage interpretation of history which dominated the ancient world and persists in theosophical India to our day. Deliverance from it came through the apocalypticism of Persia and Judea which said that history is a progressive movement driving toward a transcendent order of experience. The compulsion of the stars over human destinies has a parallel today in affirmations about a "demonic" power in human life.

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*An abstract of the address given on Alumni Day morning.

Inadequate also is the theory of materialistic determinism. Here again our interpretive norm is drawn from impersonal nature rather than from the life of man. It was said for centuries that atoms in motion explained by a rigid determinism the history of mankind. Modern mechanistic philosophy subjected man to a similar control by natural forces. Political theorists have insisted that economic factors dominate the course of history. Their opponents stress a moral determination which operates within the economic framework.

Idealistic absolutism is a third theory which fails to give a satisfactory view of history. It places the total responsibility for history upon God who is the Absolute. According to Hegel, history is the Divine idea realizing itself in time, particularly in the state. On the extreme right wing of the dialectical view of history, we find Bolshevist Russians trusting the "Process of History" as the guarantee of their hopes. Super-Calvinists saw the sovereignty of God fulfilling its own decrees in all the events that transpire.

At the opposite extreme, is the inadequate idea of humanistic progress. Modern humanism, as a religion, declares that man is the sole arbiter of his own destiny. Spencerian evolutionists saw in the idea of the survival of the fittest a law of inevitable progress. Christian thinkers believe in a progress which is achieved by man's free and sacrificial co-operation with God.

In our second main line of thought we consider the Christian view of history. The roots of the great concepts of Christianity are imbedded in the soil of the ancient world, particularly Hebrew and Hellenic. The essential outlook of our religion upon history, however wide the variations, has persisted through the centuries. There are four phases of that outlook which invite our attention.

We think, in the first place, about the Divine purpose in history. There is good reason to believe that God is a personal being and purpose is the core of personality. We find purpose within ourselves and we cannot believe that God is a somnambulist who walks through history in His sleep. Our belief in the unchangeable perfection of the nature of God as holy love does not exclude the reality of an ongoing experience in God wherein history means something even to Him. We learn the character of the divine purpose from what God is actually doing in the world. The supreme disclosure is "the eternal purpose which he purposed in Christ Jesus our Lord." It is evident that the purpose of God in history is the creation of a fellowship of free, equal, and co-operative persons.

Another phase of the Christian view of history is the human factor. The nature with which we are endowed is the ground of our activities. Ideally we are rational, social, and free but these qualities must be long disciplined in the school of experience before they achieve supremacy. Evolution declares that effort is necessary to value. We are responsible for the social evils, such as war, that afflict mankind. Out of the realm of nature we are painfully making our way into the kingdom of the spirit. The only God who can work successfully among us is the God whom Irenaeus beautifully called "the God of counsel" who works by means of persuasion.

As a third consideration we inquire concerning the modes of history. How does the divine intention realize itself in human affairs? Judgment is the most dramatic, and therefore the most obvious fact in the divine guidance of the world. We learn through suffering due to our wrongdoing the inviolable nature of the moral order. Grace is our word for the healing, educative, constructive activity of God in history. It is necessary to take account of a divine creativity in the operation of historical forces alike in judgment and in grace. Advance does not come either in nature or in history merely by slow increments of growth but also by swift and startling events inexplicable solely in terms of antecedent immanental forces. There is an apocalyptic element in history which bids us live in hope.

Finally, our thoughts turn to the Christian view of the issues of history. We live far more in our expectations than in our recollections. With respect to the future, we have only a valid hope built upon our confidence in the integrity of the world order, the trustworthiness of God, the evident direction of human events. Astronomy tells us that the human period upon earth, however long, will eventually come to an end. There will be progress but under human conditions only a relative progress.

Our ultimate concern is with the persons who constitute society. We are on a terrestrial training ship and our business here is to learn seamanship, not necessarily to make particular ports of secular success. The persistent problems of society which vex us so deeply are an invaluable part of the curriculum for our education. We cannot understand history until we go beyond history. Immortality gives to history continuity, rationality, and consummation. The final meaning of history is found in the life everlasting.

A TRIBUTE BY AN ALUMNUS

By Charles Lyon Seasholes*

"IT'S a preachable theology"—so Professor Vaughan acknowledged simply, after I had expressed appreciation of what he had brought to us in his courses, and a preachable theology it has proven to be through these succeeding years.

A theology for preaching is what you would expect this man to want to provide, for it was as preacher and pastor and at the same time an instructor that he came into theological teaching. He brought that touch and interest to the seminary with him and it continued to mark his work.

That is not to say that the functional concern for preachableness led him to disregard theology's profound issues. He spent long hours with the theological Olympians, and, having grappled with the issues they raised, he would distill out some phrase or sentence and give it to us.

Others are better qualified to appraise his theology critically, but "the significance of personality" (the phrase used for his book) was the core of it, as I got it; personality the factor common to God and man, Jesus the figure on the horizon where personality finite and personality Infinite meet, with historical theology to be appraised by this conception and life's experiences to be understood and enriched by it.

There have been times since, when the personalistic formula may have seemed too facile and pat, and the starker dialectical systems have dominated the scene. But I wonder whether the personalistic conception is not coming into its own again, if indeed it has ever lost its own. Can we conceive of the Ultimate and express that conception except in the thought and language of experience or by analogy? The formula of Jesus was simple, "which of you . . ." and "how much more . . . your Father in heaven." The nature of the "how much more" is the bone of theological contention, that is, the quality or degree of the "otherness." That contention should not be resolved too easily for there is a God who says, "My thoughts are not your thoughts, neither are your ways my ways," a conception essential to thought and attested in religious experience at its deepest. But whenever anyone takes a flight into a system or a concept of "wholly otherness," it is pertinent to ask, "How did *you* find that out? And why did you espouse such a system or concept?" Somewhere along the line the answer will have to come: "Someone told me about it, or it came to me in some experience, and it struck me as being reasonable." So even in regard to the systems that claim "wholly otherness," the experiential element is basic for receiving and responding. But Prof. Vaughan never allowed the values of transcendence to be absorbed in immanence. The interpretation of all things in terms of human experience or by analogy is necessary and valid, but he never made humanism an ultimate. Doughty contender against that he has ever been.

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*Class of 1923, and Pastor, First Baptist Church, Dayton, Ohio.

We recall some of the things that made him "Dickie" Vaughan to us, such as the humorous allusions or apt anecdotes. "You don't know how much I suppress," was his answer to any imagined criticism of the humor. Then there were the places in the lecture when "emphasis" was in order. "Dickie" would suddenly and without buildup "step on it." The voice would be raised, the arm uplifted and the "emphasis" would come. It was all part of the delightful manner of the man.

Sometimes a thought would come in class and later it would appear fully developed in a chapel talk. One such has been held in memory and deeply cherished. It was in regard to Paul's conception of a spiritual kinship that transcends even the cherished bonds of family relationship —"my son Timothy." The allusion to it was made in the classroom and in the chapel it came forth from the mind and heart fully developed. After the reference to Paul and Timothy, "Dickie" went on in words like these: "I have one brother, a half-brother, who is in every way a fine man. We hold each other in mutual regard and respect. I have two sons and I am devoted to them and proud of them for they are sons in the spirit. But Paul is right that there is a kinship in Christ that surpasses all merely natural bonds. Who is my brother? These colleagues on the faculty are my brothers! Who are my sons? You boys are my sons!"

At the allusion to his "brothers," the face of "Andy," who was seated on the platform, glowed with the light that never was on land or sea, and at the allusion to his "sons," the hearts of the boys were warmed with a fire that has never grown cold. One of them makes for many others this acknowledgment of love bestowed and love returned.

TRIBUTE FROM THE ALUMNI AND TRUSTEES

The following tribute is contained in a very beautiful hand-lettered book presented to Dr. Vaughan on Alumni Day by the Alumni and Trustees. Accompanying this gift was another of a considerable amount of money.—Editor.

To

RICHARD MINER VAUGHAN

A TEACHER of theology for twenty-eight years in the Newton Theological Institution and continuing in Andover Newton Theological School, where he has faithfully and revently unfolded the great doctrines of the Christian faith, giving to his students a theology which they could preach while he adorned with his life the truths which he taught.

A writer who has clothed his thoughts in lucid language and often illumined interpretations of profound truth by cogent illustrations and flashes of penetrating humor, whose articles have appeared in religious journals, whose book, *The Significance of Personality,* has received well deserved commendation and whose further volumes are awaited with interest.

A preacher using clear ideas, incisive language, convincing utterances with warm spirit and pure heart, moved by a social passion to champion justice in human relations and delighting at every opportunity to proclaim the unsearchable riches of Christ.

A friend who has found happiness in the companionship of his students and co-workers, whose entry into any circle has brought a light of welcome to the faces of his friends, a Christian gentleman and minister of Jesus Christ in whom there is no guile.

To him, alumni and trustees extend their greetings and here record their sincere affection for him as a teacher, writer, preacher and friend, and on the occasion of his retirement from the chair of Christian Theology in The Newton Theological Institution, tender their hearty felicitations and assure him of their abiding interest and prayers that his days to come may still be filled with rich and fruitful Christian service.

Signatures: Everett C. Herrick, President Andover Newton Theological School; Vaughan Dabney, Dean Andover Newton Theological School; Hugh A. Heath, President of the Trustees; Thomas J. Cate, President of the Alumni Newton Theological Institution; Ben Roberts, President of the Alumni Andover Theological Seminary; Percy G. Beatty, Chairman of the Commemoration Committee of the Newton Trustees.

FACULTY NOTES

Doctors Ferré and White are teaching this Summer at Sylvan Dale Camp, Loveland, Colo. A one-month intensive course, beginning June 12, is conducted there for sixty selected Congregational ministers, particularly men who have been out of seminary a few years. Dr. Ferré is teaching theology; Dr. White, missions. In September Prof. Ferré lectures at the Vermont Convocation of Congregational and Methodist ministers, which is held in Norwich.

Dr. Joseph C. Robbins, retiring this year as Foreign Secretary of the American Baptist Foreign Mission Society, comes to the faculty next Fall to represent the School among the Churches, serving as missioner and evangelist, and also to act as student counselor, particularly in the field of evangelism.

Professor Wilder, whose new book is reviewed in this issue by Dr. Herrick, will be at the New England Student Christian Movement Conference at Lake Sebago, Maine, June 10-15.

Professor Guiles, in addition to supervising two five-week periods of the Summer Clinical Training Course, will be teaching at the Religious Education School at Craigville, Mass., July 1-12.

Prof. Ferré has signed a contract with Harper's for the publication of his book, "The Christian Fellowship," in the late summer or early fall. He has given a great deal of attention and study to this subject.

Dr. Gezork will lecture at Wellesley Alumnæ College, June 18-20, and will again be the chaplain of the Northfield Conference, July 16-27.

Mr. Brush has this past year completed his residence requirements for the Degree of Doctor of Philosophy at Yale, and will be on the Hill teaching this fall.

Mrs. Ives will be at several conferences this summer: New England Conference of Church Workers, June 24-28; Christian Workers' Conference at Ocean Park, July 28-August 3; Blue Ridge, N. C., under the Federal Council, August 10-17; Durham, N. H., August 18-25.

Dean and Mrs. Dabney and Professor Guiles will be delegates to the meeting of the General Council of Congregational and Christian Churches at Berkeley, Calif., August 13-20.

Professors Berkeley and Tuck are to teach at the Ocean Park School of Methods this summer.

Mr. Scammon will study again at Union Theological Seminary during the summer session.

Professor Rowe and Professor Ferré recently attended the meeting of the American Association of Theological Schools held in conjunction with the seventy-fifth anniversary of the College of the Bible, at Lexington, Ky.

AMONG THE ALUMNI

Percy G. Beatty, 1927, for nine years pastor of the First Baptist Church, Beverly, Mass., became on May 15 the pastor of the First Baptist Church, Paterson, N. J.

Q. K. Barrett, 1932, and Emily T. Barrett announce the birth of a daughter, Martha, born on Feb. 27, 1940. Their address is S. Dartmouth, Mass.

Arthur F. Jennings, 1933, began his work as pastor of Emmanuel Church, Albany, N. Y. on June 2, after completing a seven-years' pastorate at Bethany Baptist Church, Pawtucket, R. I.

William D. Powell, 1936, until recently Executive Secretary of the New Haven Council of Churches, becomes on the first of July the Executive Secretary of the Ramsey County Sunday School Association of St. Paul, Minn.

Rowland C. Adams, 1937, has been called to the Congregational Church of Lisbon, N. H.

Roy M. Pearson, 1938, has been called to become pastor of the First Congregational Church, Amherst, Mass.

Joseph D. Burnett, 1939, pastor of the Congregational Church, North Hampton, N. H., and Mildred Messer Burnett have announced the arrival of a son.

Arthur W. Kennan, 1939, has resigned from the Montvale Congregational Church, Woburn, to become pastor of the Rochester-Lakeville Larger Parish.

J. Edward Rouse, 1939, has accepted the call to become pastor of the First Baptist Church, Belton, S. C. His work there begins July 1.

(The Editor would like to print more news about alumni, but this is all that has been sent in.)

GUEST PREACHERS — WEDNESDAYS AT TEN

The Wednesday series of extended chapel services this season has been unusually fine and has met with widespread approval. The School choir, directed by Mr. D. Ralph Maclean, Instructor in Church Music, has added greatly to the high order of the services. Special speakers were: Jan. 31, Dr. Samuel M. Lindsay; Feb. 7, Dr. Gaius Glenn Atkins; Feb. 14, Dr. Hachiro Yuasa (Hyde Lecture); Feb. 21, Dr. J. R. P. Sclater; Feb. 28, Dr. Russell J. Clinchy; March 6, Dr. Harold J. Ockenga; March 13, The Reverend Michael J. Ahern, S.J. (not a chapel service but a lecture in the Assembly Hall); March 20, Dr. Charles E. Park; April 3, Rabbi Beryl D. Cohon; April 10, The Reverend William S. Ravenell; April 17, Dean Lewis J. Sherrill; April 24, Dr. Luther W. Smith; May 1, Dr. Samuel A. Eliot; May 10, Dr. William Paton; May 15, Prof. Richard M. Vaughan.

IN MEMORIAM

ANDOVER NECROLOGY

Almon W. Burr, 1875; Peter Wagner, 1875; Henry Harrison Haynes, 1876; George Henry Johnson, 1876; Edward Lane Chute, 1880; Charles Darwin Adams, 1882; Edward Munson Hill, 1882; Arthur Willard Kelly, 1882; Myron Winslow Adams, 1884; Eugene Warren Stoddard, 1886; Davie Butler Pratt, 1887; Walter Shepard Ufford, 1890; Daniel Edward Owen, 1892; Carl Safford Patton, 1892; Albert Virgil House, 1894; James McDougall Blue, 1896; Joseph Augustus Goodrich, 1896; Craven Laycock, 1897; Frederic Parker, 1900; Charles Howard Atkins, 1902; Edward Everett Ayers, 1903; Harold Valentine Hartshorn, 1908.

NEWTON NECROLOGY

Samuel Watson Tindell, 1874; John Wilbur Richardson, 1882; William Oakman Stearns, 1883; Frederic William Farr, 1885; William Abner Atchley, 1891; John Haddon Balcom, 1893; Herman William Watjen, 1893; George Hay Watt, 1894; Isaiah Budd Wallace, 1895; Thomas Phillips Evans, 1897; Carl Dorsey Hazelton, 1899; Maurice Ambrose Levy, 1900; Hazen Albert Calhoun, 1901; Warren Hastings McLeod, 1901; Gustave Arvid Gordh, 1902; Clarence Strong Pond, 1903; Christian Columbus Koch, 1905; Arthur Woodbury Clifford, 1914; Benjamin Malcolm Harris, 1916; Everett Estes Knight, 1928.

BOOKS OF INTEREST TO MINISTERS

The Spiritual Aspects of the New Poetry, by Amos Niven Wilder. New York: Harper, 1940. 262p. $2.50.

Many of us are aware that in these recent years of vast upheaval there has come into being a new poetry often alien to the old familiar forms. Much of it is expressive and revealing of new surges in the great heart of humanity. To many of the older generation its words are unfamiliar and its language strange. We have been waiting for someone to interpret for us the spiritual significance of these voices. Amos Wilder has his own place among contemporary poets. His own achievement, therefore, and his sympathy and penetration equip him to give us what we need:—a sympathetic analysis and a psychological classification. Beside this analysis and insight he has provided a biographical reading guide and a large bibliography so that one can take his book and start in on a quest by himself. This is a work of special value for the preacher who wants to know contemporary poetry and the religious significance of its revolt and avowals.

E. C. H.

The Gospel of the Kingdom, by Frederick C. Grant. New York: Macmillan, 1940. 204p. $2.00.

Like Dean Weigle and John MacMurray, Prof. Grant of Union Theological Seminary here reacts strongly against the apocalyptic interpretation of Jesus' outlook. He presents an appealing and well supported view of Jesus as in the line of the prophets, one whose conception of the Kingdom was the universalistic theocracy, definitely this-worldly and imminent. This excludes a Messianic claim on the part of Jesus, yet he feels himself the "bearer" of the Kingdom. Many interesting and pertinent corollaries for Christian ethics today are brought out. One may say that in this book "the worm turns" in the sense that American activism makes an unashamed defence of itself against the eschatologists and Barthians on the basis of masterly New Testament scholarship. The present reviewer in whose favorite field the book lies feels that our debt to Albert Schweitzer and the eschatologists is not sufficiently recognized, but agrees that this swing of the pendulum is a healthy corrective.

—A. N. W.

Forgiveness, Decisive Issue in Protestant Thought, by Paul Lehmann. New York: Harper, 1940. 234p. $2.00.

There is in our day a hunger for theology. This book deals with an essential issue for Christian theology from the dialectical point of view. Roughly speaking, the thesis of the book is that whereas Ritschl detrimentally subordinated his doctrine of redemption to his doctrine of creation, Barth has made the opposite error. Brunner's criticism of Barth on this point is therefore held to be justified.

Lehmann is greatly influenced by Barth. He is undoubtedly right in feeling that American liberalism has been thin and subjective in its doctrine of the Atonement. There is, however, a liberal theocentricity which can more adequately express the essentials of Christianity than the supernaturalism of the Barthian school. The reform must come from stressing the fundamentals of faith within the traditions of modern thought, not outside them.

N. F. S. F.

CHURCH VACATION SCHOOL TEXTS

By J. P. Berkeley

1. *The Cooperative Series.* These books, costing one dollar each, have been prepared by leading workers in various denominations. They are based on the best methods of teaching, and are graded to cover all ages. Several courses are now offered for each age.

2. *The Judson Press Series.* This series consists of texts much like the Cooperative texts in method and quality. The books are prepared especially for Baptist churches. Price, one dollar each.

3. *The Broadman Press Series.* These books are being issued in cycles by the publishing house of the Southern Baptist Convention. They are simple, detailed, comprehensive, and leave nothing to chance. Full instructions are given for workers. The series is adjustable to all kinds and sizes of schools. The price is one dollar and twenty-five cents each.

STUDENT SUPPLEMENT

STUDENT ARTICLE

The editors have selected the following article for reprinting from the files of last year's student *Bulletin.* It appeared in the issue of April 26.

In Austria recently, a clergyman announced from the pulpit, that in view of recent Nazi regulations all non-Aryans must leave the Church immediately. A figure slipped down from the Cross and went out. Any Christian pastor who evades the crises of our world as seen in war-threats is allowing a figure to slip from the Cross. When one sees the inherent spirit of human brotherhood, which undergirds the world, being violated and has no message to meet it, Christ is invited to step down from His Cross and pay homage to the demoniac power of a deformed Cross—Thor's Hammer. The question then cannot be evaded.

Shall the pastor's attitude be one of condemnation? This spirit is neither healthy nor constructive, at least for the pulpit. It seems nonsensical to exude a diabolical tirade on the rather stereotyped subject, "world situation," on those in the pew who are for the most part in agreement in their hatred of the spirit of war. War always opens a wide gate and no one can tell what will pass through. Will the Christian pulpit help to open the gate and also pass through? No, the Church cannot afford and by nature will not aid in promoting war through the unguarded thoughtless words of its many pastors.

What then shall be its constructive message? The first necessity towards this is, that the Christian pastors will cross-examine their own lives. By "cross-examine" I mean, look at life in terms of the Cross. Then when their spirits are purged, and God has been allowed to reveal himself, the pastor must speak boldly the message of human brotherhood as being more powerful than its denial. We must say that economic, populative, territorial problems are not settled by wholesale murder but by the common element of an understanding love. Yes, we shall preach again the inherent spirit of war in terms of a constructive message of an all-prevading love. It is still possible to love men towards the kingdom of God.

KENNETH CLINTON, '40.

THE CHRISTIAN PACIFIST IN TIME OF WAR

By NORMAN HENLEY, '41

WAR is declared! All able-bodied men are called to enlist. Then comes compulsory conscription! What will the pacifists do?

Nobody really knows. Many who now call themselves pacifists will suddenly find that their views have changed. It is easy for people's minds to change under suddenly changed circumstances, and it need not necessarily reflect insincerity. But it is quite certain that there will be no pacifists at the outbreak of war who have not thought out their difficult problem thoroughly and courageously over a long period of time. The true pacifist may not have all the answers and may have to admit some fundamental paradoxes, but he must know that he has given searching thought to the whole realm of war in relation to his highest ideals.

The pacifist is convinced that with God's grace and the continued heroism of determined men and women the day will come when we shall abolish war if it does not abolish us first. He is not submerged by conditions of the present; his vision is not shut off by the latest news dispatches, for he remembers that a thousand years in the sight of the Lord are as but a day. Many Christians raise the question, "What would Jesus have done?" Both pacifists and militarists claim Jesus for their side and then cite proof-texts. But we must remember, though we often forget it, that Jesus is not living today. He lived about 2000 years ago, and much has happened to the world in that time. It is perfectly legitimate to speculate, in the view of his total teaching and outlook, as to how Jesus would react in the modern situation, but we must remember that it *is* speculation. In His day, the issue did not exist in any form comparable to that of today. The fact that Jesus did not engage in war does not necessarily indicate His disapproval of participation in war. But even if Jesus had actually been a combatant, what would that prove for a modern Christian facing a choice in a different situation? Should he slavishly imitate Christ here any more than he would drink wine or eat with his fingers as Christ did? The real Jesus for the disciples as well as for us was not the historical Jesus (essential though he be) : the real Jesus came after His physical lifetime as Spirit and has been so coming to men ever since. It is the Spirit that will teach men all things.

These are some of the basic issues which the pacifist must face. Now we come even more directly to the individual Christian pacifist. The crux of this consideration hinges about the fact that the Christian lives in two different worlds. Normally, he can more or less constructively further the interests of both worlds, but in war time his loyalty is sharply divided. The heavenly kingdom requires him to withdraw as much as possible from a system shot through with war and its far-reaching effects. In the earthly realm, his homeland, near neighbors, and brethren call for his help. Where will his loyalty be given?

The Christian pacifist may feel that war creates so unnatural a world order that a Christian's loyalty to a state is snapped when his country enters war. He voluntarily commits the crime amounting to treason in order not to betray a greater cause.

He continues to realize his obligations to his fellows and cannot countenance suicide. He realizes, moreover, that he must serve the war in indirect ways, but he does the best he can to stay clear of the war, realizing that in peace time also a man must in some way involuntarily further sin. He may or may not make a nuisance of himself by continued denunciation; he will let it be known at the outset where he stands. He will look to the future; he will cherish no resentment against any persecutors but will recognize their right to harass him. He will recognize the right of thoughtful and sincere Christians to support the war and will not condemn all participants as unchristian. He will pray for peace and try to overcome any hatred, prejudice, and bigotry about him. He will support his church unless it forsakes its peace-time gospel to become wholly a war backer.

As one who puts peace above the immediate welfare of self or nation, the pacifist is not necessarily a passivist. He is not necessarily against the use of force and violence. He may spank his child without praying for forgiveness; he may endorse the use of the machine gun to quell civil riots. He is not necessarily against police power; in fact, that (along with general goodwill and coöperation) is what he should work and pray for on an international scale.

The pacifist need not oppose in principle the taking of life whether of plants, animals, or humans. He may approve of capital punishment as an unfortunate but necessary deterrent to anti-social behavior. He realizes that in indirect ways he is each day starving to death several unfortunates while he himself consumes a part of the earth's produce which would have gone to others. Such killing is obvious and perhaps not blamable, but, even if no sleep is lost over it, it is killing just the same.

The pacifist need not oppose the use of military means to uphold the *organized* order. But he is against the use of self-justified force by individualistic nations acting in self-interest in an unorganized world anarchy, and he will have as little of it as he can.

The pacifist is not antisocial; he is probably more social than others. Hailed as the "enemy of the people," he is one of their best friends. While the nation is calling to all to sacrifice themselves by risking death in order to kill the enemy, he will take the risk of his own people persecuting or even killing him rather than join such ungodly self-sacrifice. The Christian pacifist will rest assured and calm in the knowledge that he has followed his best insights and Christian conscience and that His Father and Savior will be with him whatever else betide.

DEMOCRACY AND CHRISTIANITY

By Elton Smith, '40

FOR at least the last half century, democracy has rested upon the pedestal designed to hold the Ideal State. The degree of culture of a nation has been determined largely by its appropriation of democratic principles and methods. As late as the close (or at least the end of the first half) of the Great War, statesmen confidently expected the pre-war trend toward increasing democratization of nations to continue. But instead we were and are confronted with an exactly opposite trend. Fascism, communism, and nationalism are challenging democracy to primacy on many grounds. The democratic ideal is held to be not only foolish but downright immoral. Its inefficiency in crisis judgment and action, always the weakest point of a democracy, is exposed to ridicule.

Out of this seeming reversal of the historic process a situation has come about which impinges upon the life of the Church at three places. First, the Church is, in a sense, the nurse of democracy, which, as a dutiful child, has shown its gratitude in privileges and safeguards. Now that democracy is menaced by the possibility of extinction, there are those who call upon the Church to defend that form of government which has provided Her with a relatively pleasant environment all these years. Second; some would further insist that if democracy goes, organized religion (particularly Protestantism) will certainly be effectively muzzled and possibly be completely obliterated. Thus the Church should be practical and come to the aid of Her own bulwark. Third, some would go even further and assert that the battle *is* the battle of the Church, not merely from a practical viewpoint but intrinsically as well. The Church, in fighting for democracy is only defending the action-aspect of Her own principles.

To me the most significant discussion of democracy is one which passes beyond a normative definition to the fundamental principle and then distinguishes between that principle and the method which grows from it. And I believe that in this situation, as in few others, the method can be separated from the principle and be placed quite intact on another and superior base.

First, as to principle. It seems clear from the historic background of democracy that its basic principle will not be a schematization but rather a "doctrine of man." It will grow out of the conception of man as a rational being, container of God-given gifts and also of a Divine Spark, whose competence of judgment is only conditioned by his knowledge—that is, education is the universal panacea of the problems arising from the relation of individual man to authority. With this basic view of man, his relation to authority can only be framed in terms of "rights." Rights—because he has competence of judgment; inalienable rights—because that competence is God-given. Thus the basic principle of democracy is that portion of the doctrine of man which refers to his relation to authority and can best be phrased as "the inalienable rights of man."

Do we find any reference to "inalienable rights of man" in Jesus' teaching, Paul's gospel? We find references to the rights of God but nothing explicitly concerning the rights of man. However, some would insist that Jesus does recognize the rights of man implicitly, saying that the total effect of Jesus' teaching produced a sense of the dignity of man, of the equality of all men, and of the universal love of God.

Concerning man's dignity, Jesus certainly did, on one occasion, assert the primacy of man over certain religious taboos—"the sabbath is made for man, not man for the sabbath." Such references may contribute to a view of the dignity of man, but is it an intrinsic dignity? Does it not rather arise from the love and grace of God than from the inner worth of man? If man has any worth it is not inherited or acquired but God-given. Certainly we cannot say that this dignity is such that it can be asserted even against God.

Jesus said nothing about slavery or the equality of all men. He seems to have had definite class-consciousness and is portrayed very unattractively in His dealings with priests, scribes, and Pharisees. Poverty comes very close to being an absolute virtue in many of His utterances. He treats His suppliants with quite different degrees of attentiveness and interest. He never counsels a general levelling of authority in Palestine or elsewhere. He quite obviously feels His own peculiar and unique vocation. When Paul speaks, he has much to say of the natural *in*equality of men. Each man has his own vocation, and the point of a man's self-knowledge is that he may serve in the capacity for which he is suited by nature and not accept greater positions through vain ambition. Both Jesus and Paul refer to the brotherhood of men, but are brothers equal? One of the great insights which come with love is the recognition of inequality without any accompanying bitterness or envy. From my investigations, it is clear to me that the idea of equality has very meagre religious content, much too meagre to find it in the teachings of Christ or Paul.

Those who rely on the teaching of the universal love of God usually proceed thus: "Because God loves all men, all men have inalienable rights." But does this follow? Think of it first on the human plane. Because a fine young woman loves a scoundrel, has the scoundrel any right to assert mythical virtues on the basis of that love? Such a love should be an intensely humbling experience and should produce redemption, not arrogance. How much more striking is this in the case of God! We have misused His gifts and turned from Him in the despair of our own evil ways, but He has still loved us amazingly, freely. Dare any man assert that God loves him because he is worthy of such love? No, love cannot produce a sense of "rights" in the recipient, only humility, responsibility, and dissatisfaction with the present self, and a vision of the self-to-be.

The relation of the democratic *method* to Christianity is a different matter. The democratic method may be described as equality of opportunity, freedom of self-determination, the primacy of group well-being. John Oman, in *The Natural and the Supernatural,* says "The sphere of religion is not the value (sacred) or the feeling (holy) or both, but rather the environment known by means of them." But besides discovery of an environment, religion must *create* one. Christianity can do its best work within the environment of the democratic method.

We may conclude that the democratic *principle* is non-Christian and that there is therefore no intrinsic identity between Christianity and democracy. The democratic *method,* on the other hand, provides the most suitable environment for the working-out of Christian principles.

These conclusions lead to a very ambiguous state of affairs wherein it is difficult (or at least should be) for Christianity to enjoy the benefits of an environment while in fundamental disagreement with the principle which produced this environment. Therefore it is my suggestion that the outstanding service Christianity can perform for democracy is the substitution of the doctrine of brotherhood for the doctrine of "inalienable rights of man."

Now let us see how this new principle would apply to the foregoing description of the democratic method.

"Equality of opportunity" would certainly be maintained by the principle of Christian brotherhood but with a difference. Where love does not exist, rights receive only grudging service and mostly lip-service at that. Then when a crisis arises and the way is open, this equality is denied by those who never believed in it anyway, and the unfortunates find themselves frozen tight into one of the strata of a suddenly crystallized social and economic system. But the open way of brotherhood could never be shut, for there exists the sincere interest of one brother in another.

"Freedom of self-determination" would be maintained but also transmuted. Much of the freedom of democracy is a species of neglect and resembles nothing so much as allowing a child to burn his hands over and over again on the same or different hot stoves. The Church has finally learned, I believe, that coercion never makes good Christians or even good church members. But She is vitally interested in the ultimate salvation of each individual soul and can never dwell comfortably in neglect.

"The primacy of the group well-being" is a bit more difficult to predict, for over and over again the Church has been carried away by either an exaggerated individualism or an equally exaggerated institutionalism. But if the Church is true to Her heritage, we can trust the welfare of the group to Him who said, "Greater love hath no man than this, that a man lay down his life for his friends."

It is my conviction that this change to the principle of brotherhood is the essence and beginning of any real attempt to "Christianize the social order."

THE VISION SPLENDID

Great singing joy . . . Great Vision . . . stay with me
And be my spirit's wings forever more
That I may live the things I dream to be,
That I may with Thy heavenly purpose soar

And sing Thy songs that all the earth may know
Thy truth and beauty . . . Thy unfailing power . . .
Thy strength alone may lift the world's great woe,
And help us see beyond the present hour. . . .

O perfect Vision . . . calm, serene, and still . . .
Thy splendor touched a heart in Nazareth,
And made Him dare to live Thy Holy Will,
To face His cross of pain and utter death . . .

So be with me, that I may follow too
The hard, rough, upward pathway Thou hast shown
With certainty . . . my Vision proving true,
And, blessed thought . . . I do not walk alone!

BARBARA FRANCES DRAKE . . . 1940

STUDENT PRAYER

It has been the custom to close the various issues of the student *Bulletin* with a prayer written by an undergraduate. In each case the author has remained anonymous.

O Thou Who art fleet in the pursuit of human quarry, track us through the wastelands of our lives; for though at each step we would turn and embrace Thee, we run unwilling, spurred on by senseless fear.

Thou Who art all strength, batter down, we pray Thee, the walls we have built to keep Thee out but which only keep us in. We have lived in this citadel so long, O God, that of ourselves we cannot destroy it. But our souls cry out for the green pastures and the living waters that only Thou canst supply. So storm the gates of our hearts, O God, that partial destruction may bring complete fulfillment.

We confess that both running feet and high walls have but one source—fear that having Thee we may be bereft of self.

So quiet our restless feet by Thy gentleness; so melt our walls by Thy love, that we may at last lie captive.

It is for such a captivity we hunger; only in such chains of righteousness and judgement can we be truly free. Amen.

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Andover Newton Theological School Bulletin

"The Hill"

Newton Centre, Massachusetts
February, 1941

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 33 FEBRUARY, 1941 NO. 2

THIS ISSUE

As the Alumni return from time to time, they note changes on "The Hill." This issue represents an attempt to capture the 1941 scene, with two very old pictures put in by way of contrast. The Editor wishes to express his thanks to all who have assisted in its preparation, particularly to Mr. Avard W. Craig, Custodian of Property, for many of the campus views, and to Purdy Photographers for generous assistance in the faculty pictures.

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

Welcome Back!

The Administration Building

Faculty of 1941

President Herrick

Dean Dabney

Donovan

Rowe

Berkeley

Wilder

Mathews

Guiles

Ferré

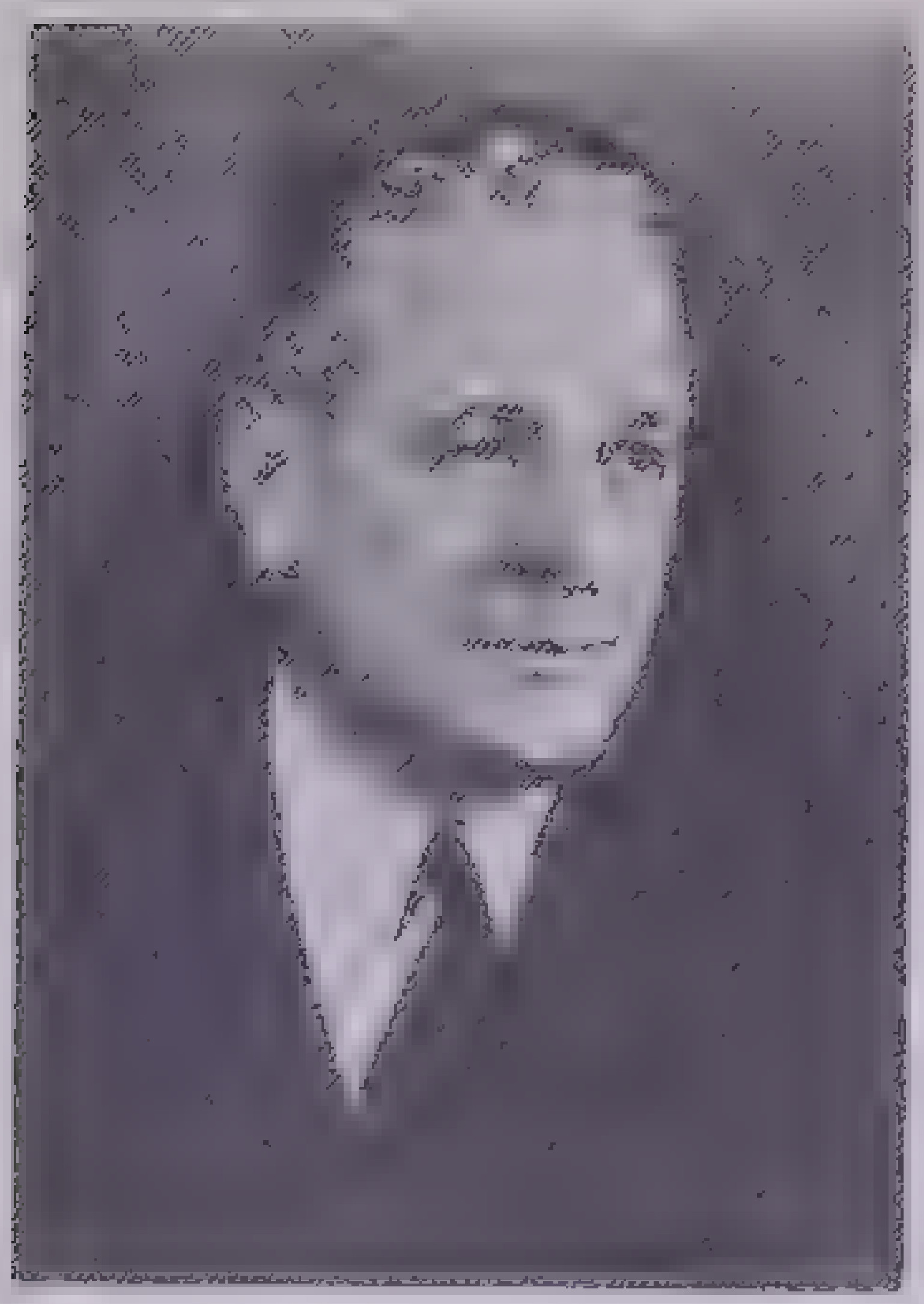
Arbuckle

Tuck

Yarbrough

Faculty of 1941

Gezork



Merrill

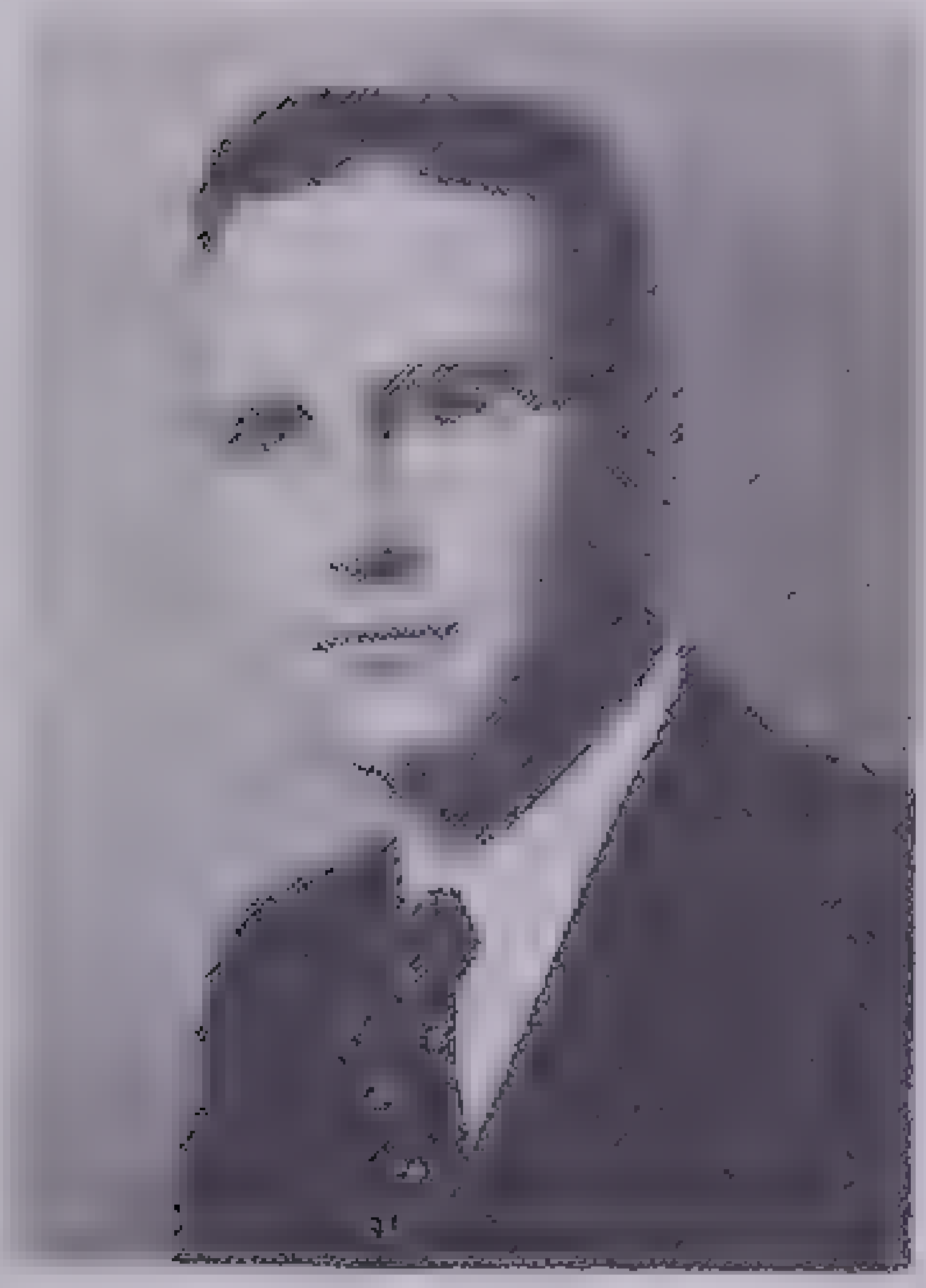
Ives

White

Lobingier

Stratton

Maclean



Scammon

Brush

Pierce

Merritt

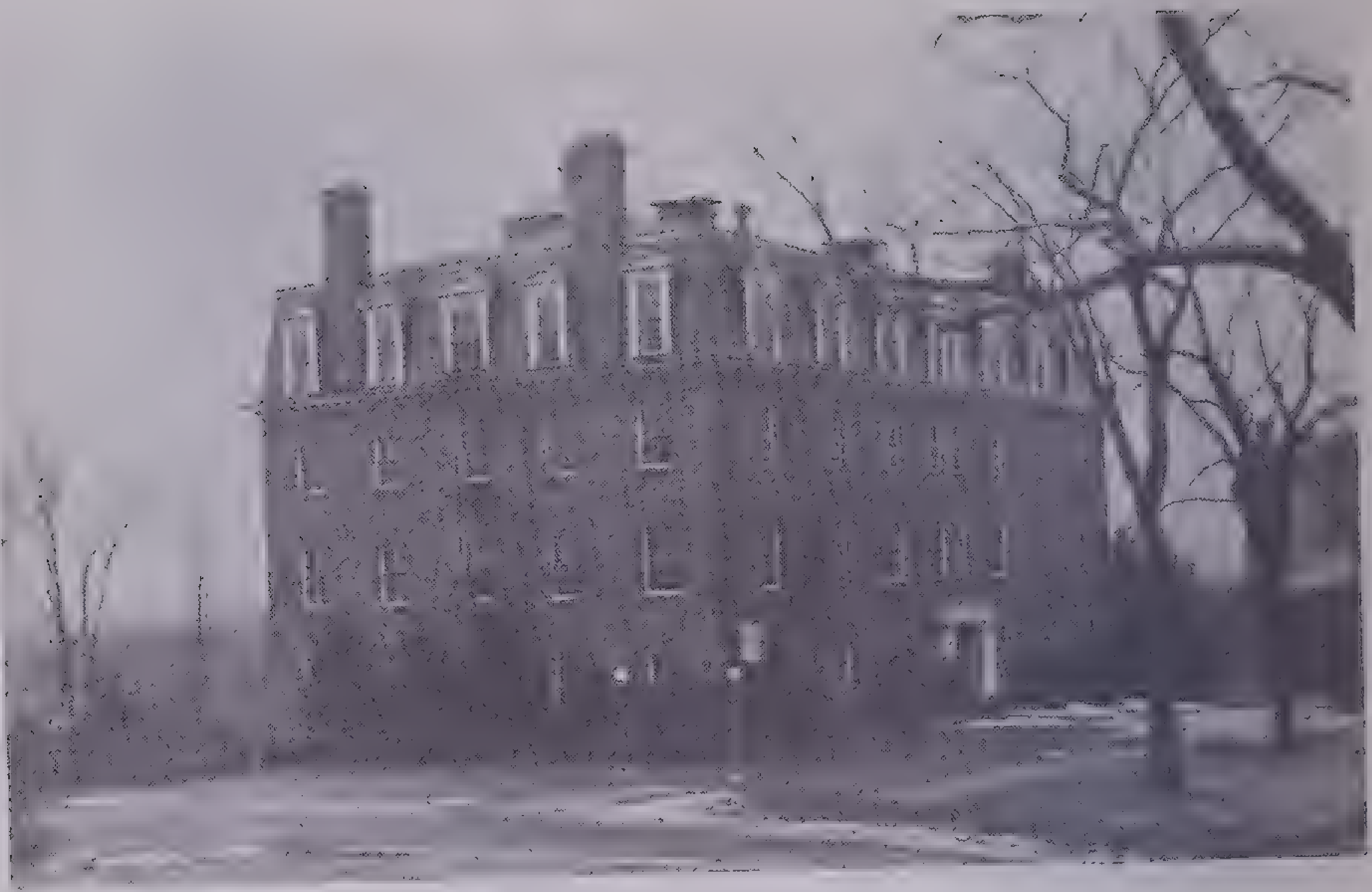
Robbins

The Chapel

The Chapel Interior

The Assembly Hall

The Library



Farwell Hall

Sturtevant Hall

The President's Home

The Dean's Home

Herrick House

The Gymnasium

Prof. Wilder's Home

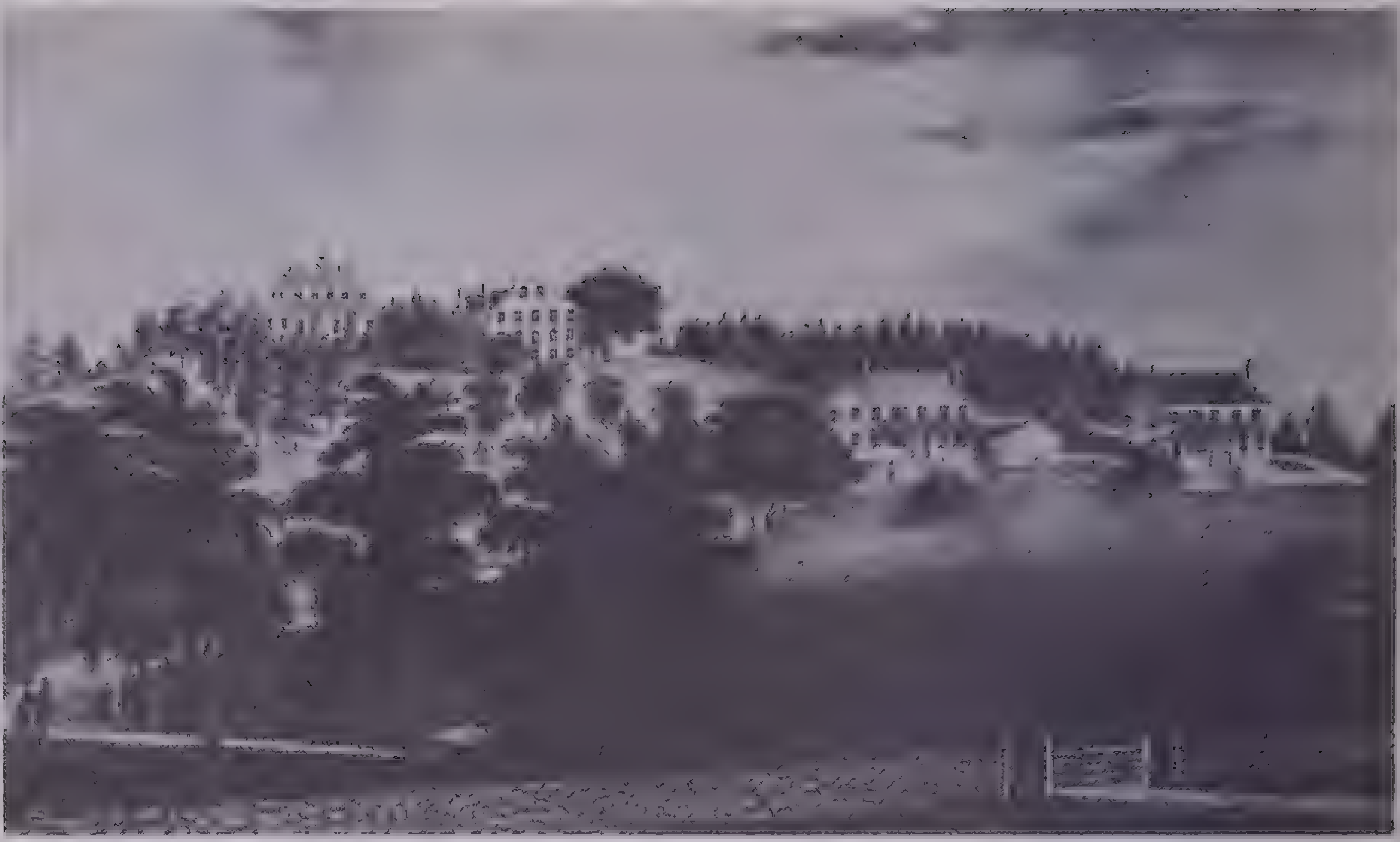
Custodian's Cottage

Colby Hall from Institution Avenue

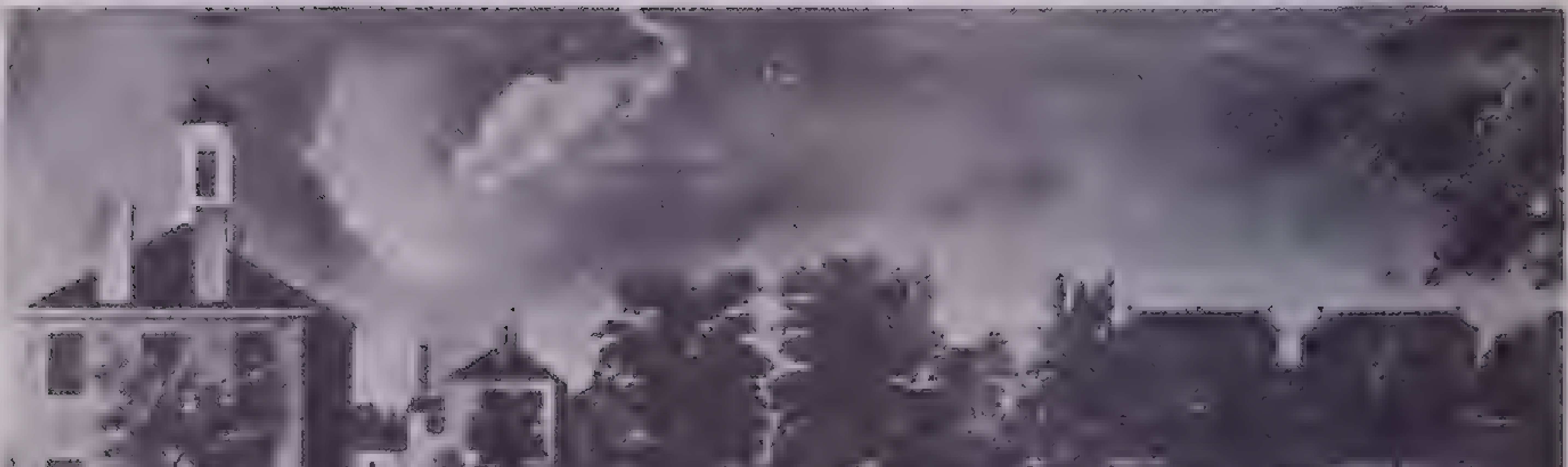
Chase House

A Corner in the Bookstore and Post Office

Corner of Dining Room



The Newton Theological Institution about 1850



Andover Theological Seminary in 1834

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Andover Newton Theological School Bulletin

Theological Bibliographies

Newton Centre, Massachusetts
April, 1941

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. 33 APRIL, 1941 NO. 3

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

THEOLOGICAL BIBLIOGRAPHIES

I. The Bible and Biblical Interpretation, by Professors Winfred N. Donovan, James P. Berkeley, Amos N. Wilder, and Russell C. Tuck.
II. Church History, by Professor Rowe and Dr. Brush.
III. Theology and Christian Ethics, and the Philosophy of Religion, by Professor Ferré.
IV. The History of Religion, and the History of Philosophy, by Dr. White.
V. Homiletics and Public Worship, by Dean Dabney, Dr. Merrill, Mr. Maclean, and Professor Arbuckle.
VI. Speech, by Professor Yarbrough.
VII. Spiritual Values in Poetry, by Professor Wilder.
VIII. Pastoral Psychology, by Professor Guiles.
IX. Christian Social Ethics, by Professor Gezork.
X. The Rural Church, by Mrs. Ives.
XI. The World Mission of Christianity, by Professor Mathews.
XII. Religious Education, by Professor Berkeley, Mrs. Lobingier, Miss Stratton, and Professor Arbuckle.

In 1910, and again in 1914, the Newton faculty published a bulletin containing lists of recommended books for ministers. This *Bulletin* attempts to do the same thing. It is hoped that it will aid not only as a guide for intelligent reading, but that it will also encourage more intelligent book buying. It is written, not for research scholars, but for parish ministers. More detailed lists containing foreign books can be obtained by applying to the professors.

We cannot hope that all the prices are correct. Prices for books published only in England are not listed. Where such are handled by an American firm, we have tried to list that firm. A few books for which we have given prices may now be out of print; if so, it is without our knowledge.

It should be remembered that the General Theological Library, 53 Mt. Vernon St., Boston, Mass., is prepared to send books by mail free of charge to any New England pastor.

THE BIBLE AND BIBLICAL INTERPRETATION

OLD AND NEW TESTAMENTS

TEXTS

The American Revised Version is the most accurate translation, and consequently best for scholarly work. It should be remembered that this is a revision of the great King James Version of 1611, which is still rhetorically superb in many passages but which should be constantly compared with the later, more accurate translation. Compare also:

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at [illegible]

Smith, J. M. P., and **Goodspeed, E. J.**, eds. The complete Bible, an American translation, the Old Testament translated by J. M. Powis Smith and a group of scholars, the Apocrypha and the New Testament translated by Edgar J. Goodspeed. Univ. of Chicago, 1939. $3.

Moffatt, James, tr. A new translation of the Bible, containing the Old and New Testaments; rev. ed. Harper, 1935. $3.50.

General Works

Hastings, James, ed. A dictionary of the Bible, dealing with its language, literature, and contents, including the Biblical theology. Scribner, 1898-1904. 5v. By subscription. Old, but not superseded for a comprehensive work.

Jacobus, M. W., Lane, E. C., and **Zenos, A. C.**, eds. A new standard Bible dictionary; third rev. ed. Funk & Wagnalls, 1936. $7.50. A compact volume of valuable articles.

Strong, James. The exhaustive concordance of the Bible. Abingdon, copyright, 1890; many reprints. $7.50.

Young, Robert. Analytical concordance to the Bible; twentieth American ed. rev. throughout by Wm. B. Stevenson, to which is added an entirely new supplement, entitled "Recent Discoveries in Bible Lands," by William F. Albright. Funk & Wagnalls, 1st ed., 1879; several revisions and reprints. $7.50. The revision with the supplement by Albright is recommended.

Helps to the study of the Bible; 2d ed. Oxford Univ., 1931. $3. A compilation of the valuable helps which Oxford University Press has prepared for its Bibles.

Manson, T. W., ed. A companion to the Bible. Scribner, 1939. $5. Covers briefly introduction, geography, history, archæology, and religion of the Bible; the articles are contributed by leading Biblical scholars.

Geography

Smith, G. A. The historical geography of the Holy Land; 25th ed. Harper, 1932. $6.

Kent, C. F. Biblical geography and history. Scribner, 1911. $2.50.

Smith, W. W. The students' historical geography of the Holy Land, a popular reading manual and text book for teachers and clergy. Harper, 1924. $2.

Archæology

Barton, G. A. Archæology and the Bible; 7th ed. American Sunday-School Union, 1937. $3.50.

Albright, W. F. The archæology of Palestine and the Bible; 3d ed. Revell, 1935. o.p.

Those wishing to keep in touch with recent archæological work should read the *Bulletins* of the American Schools of Oriental Research in Jerusalem and Bagdad. *The Biblical Archæologist,* 409 Prospect St., New Haven, Conn., endeavors to give, for $.50 a year, the highlights of recent explorations bearing on the Bible.

TRANSMISSION

Kenyon, F. G. Our Bible and the ancient manuscripts [fourth ed.] Harper, 1940. $3. Complete and up-to-date material on how the Bible has come down to us.

Same. The story of the Bible, a popular account of how it came to us. Dutton, 1937. $1. Considerably briefer; fascinating to read.

THE BIBLE AS LITERATURE

Dinsmore, C. A. The English Bible as literature. Houghton, Mifflin, 1931. $2.50.

INTERPRETATION

Gilbert, G. H. Interpretation of the Bible, a short history. Macmillan, 1908. o.p.

OLD TESTAMENT

TEXTS, GRAMMARS, CONCORDANCES, AND LEXICONS

Kittel, Rudolf, ed. Biblia hebraica; 3d ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1937.

Gesenius, F. H. W. Hebrew grammar, as ed. and enl. by E. Kautzsch; 2d English ed. rev. in accordance with the 28th German ed. by A. E. Cawley. Oxford Univ., 1910. $5.50.

Mandelkern, Solomon. Veteris Testamenti concordantiae hebraicae atque chaldaicae . . . 2d ed. Berlin: Margolin, 1925.

Brown, Francis, Driver, S. R., and **Briggs, C. A. A.** Hebrew and English lexicon of the Old Testament, with an appendix containing the Biblical Aramaic. Houghton, Mifflin, 1906. $15.

Rahlfs, Alfred, ed. Septuaginta, id est Vetus Testamentum Graece . . . Stuttgart, Privilegierte Württembergische Bibelanstalt, 1935.

For English texts see section, Old and New Testaments. In addition note:

The Holy Scriptures according to the Masoretic text, a new translation . . . Jewish Publication Society of America, 1917. Various prices.

COMMENTARIES

The following one-volume commentaries are very useful:

Eiselen, F. C., Lewis, Edwin, and **Downer, D. G.,** eds. The Abingdon Bible Commentary. Abingdon, 1929. $5.

Gore, Charles, Goudge, H. L., and **Guillaume, Alfred,** eds. A new commentary on Holy Scripture including the Apocrypha. Macmillan, 1928. $3.50.

Peake, A. S. A commentary on the Bible. Nelson, 1920. $4.

For additions to such an introductory discussion the purchase of single volumes will be found more profitable than buying any entire set. The International Critical Commentary volumes (ICC; published by Scribner, $3.50 to $4.50 per volume) are standard as technical, scholarly treatises. Only a few of them have popular interest. The Cambridge Bible for Schools and Colleges (CB; published by Cambridge Univ., $1.50 per volume) provides brief authoritative treatments, many of which have high value. The Westminster Commentaries (WC; published by Methuen, with a wide variation in price) are scholarly and especially well adapted for the use of pastors. The New-Century Bible (NC; published by Oxford Univ., $1.25 per volume) is similar in character to CB. An American Commentary on the Old Testament (AC; published by American Baptist Publication Society, $.75 to $3 per volume) has recently added the volume on Ezekiel to its list.

In the following list of commentaries on separate books, a more practical volume is named first, and a more scholarly treatment second. Selection is often difficult and does not imply disparagement of the many excellent works omitted for lack of space. For a more extended bibliography see Bewer's *Literature of the Old Testament.*

Genesis: Driver, WC; Skinner, ICC. *Exodus:* Bennett, NC; Driver, CB. *Leviticus:* Kennedy, NC; Chapman and Streane, CB. *Numbers:* Kennedy, NC; Gray, ICC. *Deuteronomy:* G. A. Smith, CB; Driver, ICC; for recent work see the symposium by Bewer, Paton, and Dahl, "The Problem of Deuteronomy," in *The Journal of Biblical Literature and Exegesis,* XLVII, Parts III and IV (1928). *Joshua:* Robinson, NC; Cooke, CB. *Judges:* Burney, *The Book of Judges,* Macmillan, 1922, o.p.; Moore, ICC. *Ruth:* Thatcher, NC; Cooke, CB. *Samuel:* Kirkpatrick, CB; H. P. Smith, NC. *Kings:* Skinner, NC; Barnes, CB. *Chronicles:* Elmslie, CB; Curtis and Madsden, ICC. *Ezra-Nehemiah:* Ryle, CB; Davies, NC. *Esther:* Streane, CB; Paton, ICC. *Job:* Peake, NC; Gray and Driver, ICC. *Psalms:* Davison and Davies, NC; Kirkpatrick, CB (fine for insight). *Proverbs:* Martin, NC; Oesterley, WC. *Ecclesiastes:* McNeile, *An Introduction to Ecclesiastes,* Cambridge Univ., 1904; Barton, ICC; Jastrow, *A Gentle Cynic,* Lippincott, 1919, o.p. is fascinating, with modern literary criticism. *Canticles:* A. Harper, CB; Jastrow, *The Song of Songs,* Lippincott, 1921, o.p. *Isaiah:* ✓Whitehouse, NC; Skinner, CB, rev. ed.; ✓G. A. Smith, *The*

Book of Isaiah, Harper, 1928, 2v., now $1.39 per volume (a revision of his work in the Expositor's Bible) is vivid, picturesque; Torrey, *The Second Isaiah,* Scribner, 1928, $5, is stimulating if not entirely convincing. *Jeremiah:* Peake, NC; Skinner, *Prophecy and Religion: Studies in the Life of Jeremiah,* Macmillan, 1922, $2.75. *Lamentations:* Peake, NC (with *Jeremiah*); Streane, CB. *Ezekiel:* Lofthouse, NC; Cooke, ICC; Matthews, AC. *Daniel:* Charles, NC, and his larger work, *A Critical and Exegetical Commentary on the Book of Daniel,* Oxford Univ., 1929, $7.50; Montgomery, ICC. *Minor Prophets,* G. A. Smith, The Book of the Twelve Prophets, Harper, 1928, 2v., now $1.39 per volume (a revision of his work in the Expositor's Bible) should be read by every student of the prophets; among the works on the individual prophets: Harper, ICC on *Amos* and *Hosea;* J. M. P. Smith, Ward, Bewer, ICC, on *Micah, Zephaniah, Joel;* Mitchell, J. M. P. Smith, Bewer, ICC, on *Haggai, Zechariah, Malachi, Jonah;* excellent volumes in CB and NC published individually.

Introduction

Driver, S. R. An introduction to the literature of the Old Testament; new ed. (do not buy any edition before the 1910 revision). Scribner, $3.50. Still standard.

Gray, G. B. A critical introduction to the Old Testament. Scribner, 1913. $1.75. Concise and authoritative.

Bewer, J. A. The literature of the Old Testament in its historical development; rev. ed. Columbia Univ., 1933. $3. Fascinatingly readable with little indication that any variant view is possible.

Oesterley, W. O. E., and **Robinson, T. H.** An introduction to the books of the Old Testament. Macmillan, 1934. $4. The most recent thoroughgoing treatment in English.

Trattner, E. R. Unravelling the Book of Books, being the story of how the puzzles of the Bible were solved and its documents unravelled. Scribner, 1929. $1.75. Clear and sane; in popular style.

History

Harris, C. W. The Hebrew heritage: a study of Israel's cultural and spiritual origins. Abingdon, 1935. $2.50. A brief, but good view of pre-Hebrew conditions.

Oesterley, W. O. E., and **Robinson, T. H.** A history of Israel. Oxford Univ., 1932. 2v. $5 per volume. A fine presentation.

Lods, Adolphe. Israel from its beginnings to the middle of the eighth century; tr. by S. H. Hooke. Knopf, 1932. $4. A standard critical work.

Mould, E. W. K. Essentials of Bible history. Nelson, 1939. $2.90. Less expensive than the two preceding, up-to-date, planned for classes.

Matthews, I. G. Old Testament life and literature; new ed. Macmillan, 1934. $1.75. A valiant and valuable attempt to pack into one small volume a treatment of history, literature, and religion.

Goodspeed, G. S. A history of the Babylonians and Assyrians. Scribner, 1902. $2.

Breasted, J. H. A history of the ancient Egyptians. Scribner, 1908. $2.

RELIGION

Knudson, A. C. The religious teaching of the Old Testament. Abingdon, 1918. $2.50.

Robinson, H. W. The religious ideas of the Old Testament. Scribner, 1913. $2.

Kautzsch, E. Art., "Religion of Israel," in *A Dictionary of the Bible; ed. by James Hastings.* Scribner, 1898-1904. V, pp. 612-734.

These three make a mighty trio.

Oesterley, W. O. E., and **Robinson, T. H.** Hebrew Religion; rev. ed. Macmillan, 1937. $3. This brings in recent views.

CANON

Buhl, F. P. W. Canon and text of the Old Testament; tr. by John Macpherson. Scribner, 1892. o.p.

Ryle, H. E. The canon of the Old Testament: an essay on the gradual growth and formation of the Hebrew canon of Scripture; second ed. Macmillan, 1895. o.p.

SOCIAL LIFE AND INSTITUTIONS

Bertholet, Alfred. A history of Hebrew civilization; tr. by A. K. Dallas. Brentano's, 1926. $4.50. A very complete survey of the social and political life of the Hebrews.

Graham, W. C., and **May, H. G.** Culture and conscience: an archæological study of the new religious past in ancient Palestine. Univ. of Chicago, 1936. $2.50. The development of culture in the light of archæology.

Grant, Elihu. The people of Palestine. Lippincott, 1921. $2.50. A very helpful description of Palestinian life, illuminating the Biblical account at many points.

Meek, T. J. Hebrew origins. Harper, 1936. $2. The origin of the various social institutions of the Hebrew people.

Wallis, Louis. God and the social process: a study in Hebrew history. Univ. of Chicago, 1935. $2. A sociological study of the history; very stimulating.

Wilson, C. T. Peasant life in the Holy Land. Dutton, 1906. o.p. A picturesque and illuminating description by one who has lived there.

James, Fleming. Personalities of the Old Testament. Scribner, 1939. $3.

Same. Thirty Psalmists: a study in personalities of the Psalter as seen against the background of Gunkel's type-study of the Psalms. Putnam, 1938. $2.75. These two books give a succession of short studies with admirable scholarly background. The second work is valuable as an English exposition of Gunkel.

BETWEEN THE OLD AND NEW TESTAMENTS

Josephus, Flavius. Complete works; tr. by William Whiston, published both by McKay and by Winston for $2.50; should be used with a book like F. J. Foakes-Jackson's *Josephus and the Jews: the religion and history of the Jews as explained by Flavius Josephus,* published by Harper, 1930, now o.p. A critical edition of the works of Josephus is being published by Harvard Univ. (Loeb Classical Library, with Greek text and English translation) in 9v.; $2.50 per volume.

Schürer, Emil. A history of the Jewish people in the time of Jesus Christ; second and rev. ed.; tr. by John Macpherson, Sophia Taylor, and Peter Christie. Scribner, 2v. and index. $17.50. A reservoir of information.

Riggs, J. S. A history of the Jewish people during the Maccabean and Roman periods (including New Testament times). Scribner, 1900. $2. An excellent compendium of the history.

Fairweather, William. The background of the Gospels, or Judaism in the period between the Old and New Testaments. Scribner, 1908. $4.75.

Moore, G. F. Judaism in the first centuries of the Christian era, the age of the Tannaim. Harvard Univ., 1927-1930. 3v., $10 for the first 2v.; $4 for the volume of notes. The basic work in English on Judaism; technical.

Guignebert, C. A. H. The Jewish world in the time of Jesus; tr. from the French by S. H. Hooke. Dutton, 1939. $4. Recent, thorough.

Macgregor, G. H. C., and **Purdy, A. C.** Jew and Greek: tutors unto Christ: the Jewish and Hellenistic background of the New Testament. Scribner, 1936. $2.75. Excellent; briefer.

Mathews, Shailer. New Testament times in Palestine, 175 B. C.-135 A. D.; new and rev. ed. Macmillan, 1933. $2. Popular general sketch of the history and the religion.

Charles, R. H., ed. The Apocrypha and pseudepigrapha of the Old Testament in English, with introductions and critical and explanatory notes to the several books. Oxford Univ., 1913. 2v., $28.

Oesterley, W. O. E. An introduction to the books of the Apocrypha. Macmillan, 1935. $3.75.

NEW TESTAMENT

Texts, Grammars, Concordances, and Lexicons

Westcott, B. F., and **Hort, F. J. A.**, eds. The New Testament in the original Greek; rev. ed. Macmillan, 1925. $1.90. Do not buy the edition with the lexicon bound in; the lexicon is very poorly done.

Nestle, Erwin, ed. Novum Testamentum graece cum apparatu critico; 16th ed. Stuttgart, Privilegierte Württembergische Bibelanstalt, 1936. Brings Eberhard Nestle's Greek Testament up to date. Less expensive; full critical apparatus; handy pocket size.

Huck, Albert, ed. A synopsis of the first three Gospels [in Greek]; 9th ed., a complete revision of earlier editions by Hans Lietzmann, English ed. by Frank Leslie Cross. Tübingen, J. C. B. Mohr, 1936. Cheaper than the one which follows.

Burton, E. D., and **Goodspeed, E. J.**, eds. A harmony of the synoptic Gospels in Greek. Univ. of Chicago, 1920. $3.50.

Same. A harmony of the synoptic Gospels for historical and critical study. Scribner, 1917. $2.

Dana, H. E., and **Mantey, J. R.** A manual grammar of the Greek New Testament. Macmillan, 1927. $4. One of the best.

Robertson, A. T., and **Davis, W. H.** A new short grammar of the Greek Testament for students familiar with the elements of Greek. Harper, 1931. $2.50. A standard work.

Moulton, J. H., and **Howard, W. F.** A grammar of New Testament Greek, based on W. F. Moulton's ed. of G. B. Winer's Grammar. Scribner, 1906-1929. Vol. I, o.p.; vol. II (in three parts), $10.75. Full.

Burton, E. D. Syntax of the moods and tenses in New Testament Greek. Univ. of Chicago, 1900. $2.25.

Moulton, W. F., and **Geden, A. S.** A concordance to the Greek Testament, according to the texts of Westcott and Hort, Tischendorf and the English Revisers. Scribner, 1897. $12.

Thayer, J. H. A Greek-English lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti translated, revised, and enlarged; corrected ed. American book, 1889. $6.

Abbott-Smith, George. A manual Greek lexicon of the New Testament. Scribner, 1922. $6. Handier in size, more recent than Thayer; but not so full.

Moulton, J. H., and **Milligan, George.** The vocabulary of the Greek Testament illustrated from the papyri and other non-literary sources. Harper, 1930. $25.

Liddell, H. G., and **Scott, Robert.** A Greek-English lexicon; new ed. rev. and augmented throughout by Sir Henry Stuart Jones. Oxford Univ., 1940. 2v. $35 for the set. A great work brought up to date, covering Biblical, secular, and non-literary sources.

Souter, Alexander. A pocket lexicon to the Greek New Testament. Oxford Univ., 1916. $1.35. Very useful; does not give oblique cases of nouns or forms of the verb.

COMMENTARIES

It is better to buy single commentaries than sets. The recent Moffatt New Testament Commentary series (MC; published by Harper, $3.50 per volume) is generally good but brief. Older series are growing out of date, especially the volumes on the Gospels. Prof. F. L. Anderson always recommended the Meyer commentaries (published by Funk & Wagnalls, $4 per volume) for the Greek student, as well as Volume II of the Expositor's Greek Testament (EGT; published by Eerdmans, $15 for the set of 5 vols.) covering Acts, Romans, and I Corinthians. We agree with him that the brief commentaries like the Cambridge Bible for Schools and Colleges, Clarendon Bible, Cambridge Greek Testament are in general too brief to be satisfactory for pastors.

A recommended commentary on the Gospels, in one large volume:

Major, H. D. A., Manson, T. W., and **Wright, C. J.** The mission and message of Jesus: an exposition of the Gospels in the light of modern research. Dutton, 1938. $5. The sections on the teaching of Jesus are exceedingly well done.

For the study of the Synoptic Gospels, the two volume work by the Jewish scholar Montefiore, The Synoptic Gospels; 2d ed., Macmillan, 1927, o.p., is of great value; he uses a great many other writers, giving the substance of their interpretation in English, and bases his own exegesis on the English text.

For abbreviations see section on Old Testament commentaries. Works based on the English text have an asterisk.

Matthew: McNeile, *The Gospel according to St. Matthew, Greek text with introduction, notes, indices,* Macmillan, $4; Allen, ICC. We have no first rate commentary based on the English text. Montefiore* very useful. Use *The Mission and Message* *of Jesus** for the teaching, and also Gore,* *The Sermon on the Mount, a practical exposition,* Scribner, 1897, $2; Dibelius,* *The Sermon on the Mount,* Scribner, 1940, $1.50. Broadus,* AC, is still valuable. *Mark:* Branscomb,* MC, is quite detailed and very valuable; Rawlinson,* WC. And for Greek students, Bacon, *The Gospel of Mark, its composition and date,* Yale Univ., 1925, o.p. Also recommended: Lowrie,* *Jesus according to St. Mark: an interpretation of St. Mark's Gospel,* Longmans, Green, 1929, $5; Montefiore.* *Luke:* Creed, *The Gospel according to St. Luke,* Macmillan, 1930, $5; Easton,* *The Gospel according to St. Luke, a critical and and exegetical commentary,* Scribner, 1926, o.p.; Ragg, WC—these three are abreast of recent study. Creed is probably the best. Plummer, ICC, is the best of the older works. Montefiore.* *John:* Macgregor,* MC; Bernard, ICC. *Acts:* Lake and Cadbury in volumes IV and V of *The Beginnings of Christianity, ed. by Foakes-Jackson and Lake,* Macmillan, 1920-1933, $5.50 per volume for these two volumes; this is a major work. Much is taken for granted in the commentary and Greek students should also use Knowling, EGT. Blunt,* in The Clarendon Bible series, and Foakes-Jackson,* MC, are good but not sufficient. Read, to clarify the text of Acts, Johannes Weiss'* *History of primitive Christianity, completed after the author's death by Rudolf Knopf; tr. by four friends and ed. by Frederick C. Grant,* Wilson-Erickson, 1937. 2v., $10 for the set. Watch for sets offered at a reduced price. *Romans:* Sanday and Headlam, ICC, is the classic; the detached notes can often be used by English students. Dodd* has given us a superlative work, MC. Garvie,* NC, is good. Some will wish to read sections of Karl Barth's* *The epistle to the Romans; tr. by E. C. Hoskyns,* Oxford Univ., 1933, $8.50, though the price is prohibitive. We urge acquaintance with Calvin's* *Commentaries on the epistle to the Romans; tr. by John Owen,* Edinburgh, Calvin Translation Society, 1849, o.p. *I Corinthians:* Findlay, EGT, and Parry, Cambridge Greek Testament, Macmillan, 1916, $1.65, are both good. Moffatt,* MC, is very fine. McFadyen,* *The epistles to the Corinthians, with notes and commentary,* Interpreter's Commentary, Hodder & Stoughton, 1911, o.p. See also Karl Barth,* *The resurrection of the dead, tr. by H. J. Stenning,* Revell, 1933, $1.50. *II Corinthians:* McFadyen;* Denney,* *The second epistle to the Corinthians,* Expositor's Bible, 1894, now reprinted by Eerdmans; Plummer,* CB. *Galatians:* Burton, ICC; as with Sanday and Headlam on *Romans,* the detached notes can often be used by English students. Also Lightfoot, *St. Paul's epistle to Galatians, a revised text with introduction, notes, and dissertations; 10th ed.* Macmillan, 1890, $4.80; Duncan,* MC; Ramsay, *Historical commentary on St. Paul's epistle to the Galatians,* Putnam, 1900, o.p. *Ephesians, Colossians, Philemon:* Abbott, ICC; Scott,* MC. Add to these, J. A. Robinson, *St. Paul's epistle to the Ephesians, a revised text and translation with exposition and notes; second ed.,* Macmillan, 1904, o.p.; Candlish,* *The epistle of Paul to the Ephesians, with introduction and notes,* Scribner, 1895, (Handbooks for Bible classes and private students) o.p.; Goodspeed,* *The meaning of Ephesians,* Univ. of Chicago, 1933, $2; Lightfoot, *Saint Paul's epistles to the Colossians and to Philemon, a revised text with introductions, notes, and dissertations; new ed.,* Macmillan, 1879, $4.80. *Philippians:* Jones,* WC; Lightfoot, *St. Paul's epistle to the Philippians, a revised text with introductions and dissertations; 4th ed.,* Macmillan, 1878, $4.80; Michael,* MC. *Thessalonians:* Frame, ICC; Milligan, *St. Paul's epistles to the Thessalonians, the Greek text with introductions and notes.* Macmillan, 1908, $4.75; Stevens,* AC. *Pastoral epistles:* Lock, ICC; Scott,* MC, gives a very rich and warm treatment. Harrison, *The problem of the pastoral epistles with an appendix of the text of the pastoral . . . epistles,* Oxford Univ., 1922, o.p., is not strictly a commentary, but is indispensable. *Hebrews:* Moffatt, ICC; Davidson,* *The epistle to the Hebrews, with notes,* Scribner, 1882 (Handbooks for Bible classes and private students), $1.50; Bruce,* *The epistle to the Hebrews, the first apology for Christianity, an exegetical study; 2d ed.* Scribner, 1899, o.p. *James:* Ropes, ICC; Mayor, *The epistle of St. James, the Greek text with introduction, notes, and comments; 2d ed.* Macmillan, 1897, $5.75; Knowling,* WC. *Epistles of John:* Brooks, ICC; Moffatt,* *The catholic epistles,* MC. *Epistles of Peter and Jude:* Bigg, ICC; Moffatt* as above. On *II Peter and Jude:* Mayor, *The epistle of Jude, and the second epistle of Peter, Greek text with introduction, notes and comments,* Macmillan, 1907, o.p. *Revelation:* Beckwith, *The Apocalypse of John, studies in introduction, with a critical and exegetical commentary,* Macmillan, 1919, o.p.; Moffatt, EGT; Carrington,* *The meaning of the Revelation,* Macmillan, 1931, $5; Scott,* *The book of Revelation,* Scribner, 1940, $2, is very helpful; Charles, ICC.

INTRODUCTION

Several able introductions to the N. T. have been written lately:

Lake, Kirsopp, and **Lake, Silva.** An introduction to the New Testament. Harper, 1937. $2.50.

Goodspeed, E. J. An introduction to the New Testament. Univ. of Chicago, 1937. $2.50.

Enslin, M. S. Christian beginnings. Harper, 1938. $3.75.

Scott, E. F. The literature of the New Testament. Columbia Univ., 1932. $3. A thoroughly recommended book; not so much a compendium of various critical views on introduction as a statement of the very fine viewpoint of the author.

Life of Christ

The three lives of Christ most used now in historical study are Goguel's *The Life of Jesus; tr. by Olive Wyon,* Macmillan, 1933, $6; Guignebert's *Jesus; tr. from the French by S. H. Hooke,* Knopf, 1935, $6; and Mackinnon's *The historic Jesus,* Longmans, 1931. Guignebert's work is extremely skeptical as to sources and results. Goguel is thorough and balanced, as well as appreciative. McCown's *The search for the real Jesus, a century of historical study,* Scribner, 1940, $2.50, will give the reader a clear idea of the point that has now been reached. Valuable for their handling of special topics: Prof. F. L. Anderson's *The Man of Nazareth,* Macmillan, 1914, o.p.; Case's *Jesus, a new biography,* Univ. of Chicago, 1927, $3; Klausner's *Jesus of Nazareth, his life, times and teaching; tr. from the original Hebrew by Herbert Danby,* Macmillan, 1925, $4.50. A splendid summary of recent Gospel study is Filson's *Origins of the Gospels,* Abingdon, 1938, $2. Our most important book in English on form criticism is Dibelius' *From tradition to Gospel; tr. . . . by Bertram Lee Woolf,* Scribner, 1935, $2.75. Simpler but able treatments of the subject are found in Taylor's *The formation of the Gospel tradition, eight lectures,* Macmillan, 1933, $2.50; Easton's *The Gospel before the Gospels,* Scribner, 1928, $1.75; Grant's *The growth of the Gospels,* Abingdon, 1933, $1.50; Redlich's *Form criticism, its value and limitations,* Scribner, 1939, $2.25; Riddle's *The Gospels, their origin and growth,* Univ of Chicago, 1939, $3. For the Synoptic problem: Taylor's *The Gospels, a short introduction, with an examination of the sources and characteristics of each,* Epworth, 1930; Streeter's *The four Gospels, a study of origins, treating of the manuscript, tradition, sources, authorship and dates; rev. ed.* Macmillan, 1930, $5.25. For the teaching of Jesus, see, in addition to the works listed in the Commentaries section: Easton's *Christ in the Gospels,* Scribner, 1930, $1.75; Grant's *The Gospel of the Kingdom,* Macmillan, 1940, $2; Dibelius, *The message of Jesus Christ, the tradition of the early Christian communities, restored and tr. into German; tr. into English by Frederick C. Grant,* Scribner, 1939, $2; Dibelius' *The Sermon on the Mount,* Scribner, 1940, $1.50; Bultmann's *Jesus and the Word; tr. by Louise Pettibone Smith and Erminie Huntress,* Scribner, 1934, $2; Cadbury's *The peril of modernizing Jesus,* Macmillan, 1937, $2; B. T. D. Smith's *The parables of the synoptic Gospels, a critical study,* Macmillan, 1937, $3.75 (the best book on the parables from the scholarly point of view); Glover's *The Jesus of history,* Association, 1917, $1.50; also published by Harper, $1.50. Branscomb's *Jesus and the law of Moses,* Harper, 1930, $2.50; Otto's *The Kingdom of God and the Son of Man, a study in the history of religion; tr. . . . by Floyd V. Filson and Bertram Lee Woolf,* Zondervan, 1938, $3.50. This last book suffers some from lack of critical rigor but the author's background and his insight make his presentation exceedingly stimulating. The first part of the book should not be missed. It may well be read along with Dodd's similar interpretation in *The parables of the Kingdom,* Scribner, 1936, $2, and also with his *The apostolic preaching and its developments, three lectures,* Willett, Clark, 1937, $1.50.

LIFE OF PAUL

Deissmann, Adolf. Paul, a study in social and religious history; tr. by William E. Wilson; 2d ed. Hodder and Stoughton, 1926. Probably worthy of first place in such a list as this.

Robinson, B. W. The life of Paul; rev. ed. Univ. of Chicago, 1928. $2. A handy textbook for various kinds of groups. Good outlines and bibliography.

Riddle, D. W. Paul, man of conflict, a modern biographical sketch. Cokesbury, 1940. $2. Suggestive for its new approaches.

Porter, F. C. The mind of Christ in Paul: light from Paul in present problems of Christian thinking. Scribner, 1930. $2.50.

Morgan, William. The religion and theology of Paul. Scribner, 1917. o.p.

Schweitzer, Albert. The mysticism of Paul the apostle; tr. into English by William Montgomery. Holt, 1931. $3.

THE FOURTH GOSPEL

Gardner, Percy. The Ephesian Gospel. Putnam, 1915. o.p. A good discussion of the doctrines and leading ideas of the Gospel; scholarly, but not academic.

Howard, W. F. The fourth Gospel in recent criticism and interpretation. Epworth, 1931. A fascinating survey of work in the field from 1900 to 1930, followed by the author's own conclusions. A valuable discussion and a most useful bibliography.

Lyman, M. E. The fourth Gospel and the life of today. Macmillan, 1931. $1.50. Balanced, popularly-written, with devotional as well as critical value; one of the finest on the subject.

Scott, E. F. The fourth Gospel, its purpose and theology. Scribner, 1907. $3.75. The pioneer work in English; fundamental, stimulating. An indispensable book.

Temple, William. Readings in St. John's Gospel. Macmillan, 1939-1940. 2v. $2.75 each. These books by the Archbishop of York are very suggestive on the devotional side, somewhat weaker on the critical. Balanced by other books, they will be useful for preaching from the Fourth Gospel.

Westcott, B. F. The Gospel according to St. John, the Greek text with introduction and notes; [ed. by A. Westcott]. Murray, 1908. 2v. o.p. One of the most thoroughgoing studies, with deepest insights. Used with a more recent commentary (see commentary list) this book always proves rewarding.

THEOLOGY

There is no satisfactory N. T. theology in English. Parson's *The religion of the New Testament,* Harper, 1939, $2.50, is the most recent work; this is arranged by Biblical divisions rather than by topic. Use books on the thought of particular individuals or periods.

HISTORY AND BACKGROUND

Wade, G. W. New Testament history, with a contribution by J. H. Wade; 2d ed. Methuen, 1933.

For the environment:

Angus, Samuel. The environment of early Christianity. Scribner, 1915. $1.75.

Deissmann, Adolf. Light from the ancient East: the New Testament illustrated by recently discovered texts of the Graeco-Roman world; tr. by Lionel R. M. Strachan; new and completely rev. ed. Harper, 1927. $10.

For the mystery religions:

Angus, S. The mystery-religions and Christianity, a study in the religious background of early Christianity. Scribner, 1925. $3.50.

The apostolic age:

Lietzmann, Hans. The beginnings of the Christian church; tr. by Bertram Lee Woolf. Scribner, 1937. $4.

Weiss, Johannes. The history of primitive Christianity; completed after the author's death by Rudolf Knopf; tr. by four friends and ed. by Frederick C. Grant. Wilson-Erickson, 1937. 2v., $10 for the set. Occasionally sets have been offered at a greatly reduced price.

Hopwood, P. G. S. The religious experience of the primitive church, the period prior to the influence of Paul. Scribner, 1937. $3.

CANON AND TEXT

Goodspeed, E. J. The formation of the New Testament. Univ. of Chicago, 1926. $1.50.

Gregory, C. R. The canon and text of the New Testament. Scribner, 1907. $3.50.

Kenyon, F. G. The text of the Greek Bible, a student's handbook. Duckworth, 1937.

Lake, Kirsopp. The text of the New Testament; 6th rev. ed. by Silva New. Christophers, 1928.

N. T. Apocrypha

James, M. R., ed. The apocryphal New Testament. Oxford Univ., 1924. $3.75.

CHURCH HISTORY

General

Allen, A. V. G. Christian institutions. Scribner, 1897. $3.50. Standard; discusses creeds, organizations and cults.

Baker, A. G. A short history of Christianity. Univ. of Chicago, 1940. $2. Essays by University of Chicago faculty.

Case, S. J., comp. Bibliographical guide to the history of Christianity. Univ. of Chicago, 1931. $2.50. Conveniently arranged and very useful for reference.

Hannah, I. C. Christian monasticism. Macmillan, 1925. $2.50. An excellent summary of the whole story.

Hardy, E. R. Militant in earth: twenty centuries of the spread of Christianity. Oxford Univ., 1940. $3. Chiefly from the viewpoint of expansion.

Howells, T. B. The chair of Saint Peter. Independent press, 1935. A popular account, with some Protestant bias, of the whole career of the Roman Catholic papacy.

Latourette, K. S. A history of the expansion of Christianity. 4 of the 5v. have been published. Harper, 1937- . $3.50 per volume. Excellent.

McGiffert, A. C. A history of Christian thought. 2v. Scribner, 1932. $3 per volume. An intelligible story by a specialist. Supplemented by the same author's *Protestant Thought before Kant,* and Moore's *Christian Thought since Kant.*

Richardson, C. C. The church through the centuries. Scribner, 1938. $2.50. A very readable historical introduction to ecumenical discussions.

Walker, Williston. Great men of the Christian church. Univ. of Chicago, 1908. $2. Tied together chronologically, supplying an outline of history.

The Editor wishes to add the following book, written by one of the two authors of this section:

Rowe, H. K. History of the Christian people. Macmillan, 1931. o.p.

Through the Reformation

Deanesly, Margaret. A history of the mediæval church, 590-1500. Methuen, 1925. A brief summary of a difficult period.

Heron, James. The evolution of Latin Christianity. J. Clarke, 1919. Very useful for understanding the way in which the Catholic Church developed in the Middle Ages.

Leigh-Bennett, Ernest. Handbook of the early Christian fathers. Williams and Norgate, 1920. A useful collection of biography.

Lietzmann, Hans. The beginnings of the Christian church; tr. by Bertram Lee Woolf. Scribner, 1937. $4.

Same. The founding of the church universal; tr. by Bertram Lee Woolf. Scribner, 1938. $4. Two admirable volumes on early Christian thought.

Lindsay, T. M. A history of the reformation. 2v. Scribner, 1906-7. $7. By common consent the best in the field up to the middle of the sixteenth century. Valuable chapters on the Anabaptists and the Catholic Counter Reformation.

McKinnon, James. Luther and the reformation. 4v. Longmans, Green, 1925-1930. $6.40 per volume. Relatively recent and fuller. Especially good on the development of Luther.

Moore, E. C. The New Testament in the Christian Church. Macmillan, 1904. o.p. Deals mainly with the history of the New Testament Canon, with a running comment on other phases of early Christian history.

Smith, H. P. The life and letters of Martin Luther. Houghton, Mifflin, 1914. $5. Scholarly. Some prefer McGiffert's biography.

Smithson, R. J. The Anabaptists. J. Clarke, 1935. The best single volume in English on the subject.

Walker, Williston. John Calvin, the organizer of reformed Protestantism, 1509-1564. Putnam, 1906. o.p. Brief but dependable.

Since the Reformation

Buckham, J. W. Progressive religious thought in America. Houghton, Mifflin, 1919. o.p. Biographical, sympathetic, useful for an understanding of the liberal movement.

Clark, H. W. History of English nonconformity from Wiclif to the close of the nineteenth century. Chapman & Hall, 1911-13. 2v. Thorough and satisfying.

Cobb, S. H. The rise of religious liberty in America, a history. Macmillan, 1902. o.p. A valuable, well-balanced history of the whole subject.

Garrison, W. E. The march of faith: the story of religion in America since 1865. Harper, 1933. $2.50. A journalistic account of religion in America since the middle of the nineteenth century.

Heron, James. A short history of Puritanism. Clark, 1908. A convenient summary.

Hopkins, C. H. The rise of the social gospel in American Protestantism, 1865-1915. Yale Univ., 1940. $3. Long needed, admirable.

Luccock, H. E., and **Hutchinson, Paul.** The story of Methodism. Abingdon, 1926. $2. Popular and useful as a realistic description.

Macfarland, C. S. The progress of church federation. Revell, 1917. $1. Story of the Federal Council.

McGiffert, A. C. Jonathan Edwards. Harper, 1932. $2.50. Well received as a modern interpretation of an intellectual giant.

Mathews, B. J. John R. Mott, world citizen. Harper, 1934. $3. Voluminous, very useful.

Mode, P. G. Source book and bibliographical guide for American church history. Banta, 1921. $4.50. A mine of valuable information.

Moore, E. C. The spread of Christianity in the modern world. Univ. of Chicago, 1919. $2.25. Succinct, dependable.

Newman, A. H. A history of the Baptist churches in the United States; 6th ed. (The American church history series) American Baptist, 1915. $1.75.

Sweet, W. W. The story of religions in America. Harper, 1930. $4. Factual.

Wakeman, H. O. Introduction to the history of the church of England from the earliest times to the present day; 10th ed. Macmillan, 1901. $3. High church, but especially well-written. Worth owning.

Walker, Williston. Creeds and platforms of Congregationalism. Scribner, 1893. o.p. Invaluable for Congregational history.

Same. A history of the Congregational churches in the United States. (The American church history series) Scribner, 1893. o.p.

Wand, J. W. C. A history of the modern church from 1500 to the present day. Crowell, 1929. o.p. An English compendium of a period about which there are few recent books dealing with the whole.

Winchester, C. T. The life of John Wesley. Macmillan, 1906. $2. A classic.

The Editor wishes to add the following:

Rowe, H. K. The history of religion in the United States. Macmillan, 1924. $1.75. Interpretative.

THEOLOGY AND CHRISTIAN ETHICS

Aubrey, E. E. Present theological tendencies. Harper, 1936. $2. Still an illuminating introduction to modern religious thinking.

Aulén, Gustaf. Christus victor: an historical study of the three main types of the idea of the Atonement; tr. by A. G. Hebert. Macmillan, 1931. $1.75. A thought-provoking study of the Atonement by a great Swedish theologian.

Baillie, John. Our knowledge of God. Scribner, 1939. $2.50. One of the most readable and yet able treatments of this subject.

Baillie, John, and **Martin Hugh,** eds. Revelation, by Gustaf Aulén [and others]. Macmillan, 1937. $2.50. Essays preparatory to the Edinburgh Conference by some of the world's great theologians.

Barth, Karl. The knowledge of God and the service of God, according to the teaching of the Reformation, recalling the Scottish confession of 1560; tr. by J. L. M. Haire and Ian Henderson. Scribner, 1939. $5.

Same. The word of God and the word of man; tr. by Douglas Horton; 2d ed. Zondervan, 1935. $1.50. Prophetic Biblical theology.

Berdyaev, N. A. The meaning of history [tr. from the Russian by George Reavey]. Scribner, 1936. $3.

Same. Solitude and society [tr. from the Russian by George Reavey]. Scribner, 1938. $3.

Same. Spirit and reality [tr. from the Russian by George Reavey]. Scribner, 1939. $3. Basic Christian thinking by a theologian of the Orthodox Church.

Brunner, Emil. Man in revolt: a Christian anthopology; tr. by Olive Wyon. Scribner, 1939. $6.

Same. The mediator: a study of the central doctrine of the Christian faith; tr. by Olive Wyon. Macmillan, 1934. $6.50. Brunner is one of the most adequate and balanced of modern theologians.

Calvin, John. A compend of the Institutes of the Christian Religion; ed. by Hugh Thomson Kerr, Jr. Presbyterian Board of Christian Education, 1939. $2.50. A needed volume.

Hammar, George. Christian realism in contemporary American theology, a study of Reinhold Niebuhr, W. M. Horton, and H. P. Van Dusen preceded by a general and historical survey. Uppsala, Sweden, Lundequistska Bokhandeln, 1940. A valuable discussion.

Harkness, G. E. The faith by which the church lives. Abingdon, 1940. $1.50. A heartening theology for liberal evangelism.

Heim, Karl. God transcendent, foundation for a Christian metaphysic; tr. from the 3d German ed. by E. P. Dickie. Scribner, 1936. $3.50. A stimulating study by a modern German theologian.

Horton, W. M. Contemporary continental theology, an interpretation for Anglo-Saxons. Harper, 1938. $2.

Same. Realistic theology. Harper, 1934. $2. The latter volume consists of lectures delivered at Andover Newton.

International missionary council. The Madras series, presenting papers based upon the meeting of the Council at Tambaram, Madras, India, Dec. 12th to 29th, 1938. The Council, 1939. Especially vol. 1, The authority of the faith. $1.25. Essays on the relation of Christianity to non-Christian religions.

Jones, R. M. The testimony of the soul. Macmillan, 1936. $2. Mysticism has here its great exponent.

Kierkegaard, S. A. Fear and trembling, a dialectical lyric; tr. from the Danish by Robert Payne. Oxford Univ., 1939. $2.50.

Same. Journals, a selection; ed. and tr. by Alexander Dru. Oxford Univ., 1938. $7.

Same. Purity of heart is to will one thing: spiritual preparation for the feast of confession; tr. from the Danish by Douglas V. Steere. Harper, 1938. $2. No one can read Kierkegaard without real spiritual profit.

Mackintosh, H. R. Types of modern theology, Schleiermacher to Barth. Scribner, 1937. $5. An able presentation by a Scottish theologian.

Mackay, J. A. A preface to Christian theology. Macmillan, 1941. $2. An excellent, non-technical neo-orthodoxy.

Maritain, Jacques. True humanism [tr. from the French by Margot Adamson]. Scribner, 1938. $3.50. An able study by a neo-Thomist.

Mattson, A. D. Christian ethics, the basis and content of the Christian life. Augustana, 1938. $2. A most satisfactory, stimulating and readable study.

Morrison, C. C. What is Christianity? Willett, Clark, 1940. $3. A somewhat one-sided, but thought-provoking discussion of Christianity as the Church.

Niebuhr, H. R. The meaning of revelation. Macmillan, 1941. $2. This book points in a needed direction.

Niebuhr, Reinhold. The nature and destiny of man, a Christian interpretation. Vol. I, Human nature. Scribner, 1941. $2.75. This is the first volume of Niebuhr's Gifford lectures.

Same. An interpretation of Christian ethics. Harper, 1935. $2.

Nygren, A. T. S. Agape and eros: a study of the Christian idea of love; tr. by A. G. Hebert. Macmillan, 1932- . 3v. already published. V. 1, $2.40; v. 2, $2.25; v. 3, $2.50. Perhaps the greatest work in theology of this century.

Quick, O. C. Doctrines of the creed, their basis in Scripture and their meaning today. Scribner, 1938. $3.75. Leads the way to better theology.

Rall, H. F. Christianity, an inquiry into its nature and truth. Scribner, 1940. $2.50. A balanced, mature, highly recommended work.

Temple, William. Nature, man and God. Macmillan, 1934. $6. The Archbishop of York is a leader in adequate Christian thinking.

Tillich, Paul. The interpretation of history; [tr. by N. A. Rasetzki and Elsa L. Talmey]. Scribner, 1936. $2.50. A most important work, although not altogether satisfactorily translated.

Vaughan, R. M. The significance of personality. Macmillan, 1930. $2.50. By our well-known professor-emeritus.

White, H. V. A working faith for the world. Harper, 1938. $2. A constructive piece of work, also by one of our faculty.

Widgery, A. G. Christian ethics in history and modern life. Round Table, 1940. $2.50. Rich in source material, but somewhat lacking in principial power.

The Editor wishes to add the two following books, written by the author of this section:

Ferré, N. F. S. The Christian fellowship. Harper, 1940. $2. An investigation into the distinctive meaning of Christianity.

Same. Swedish contributions to modern theology, with special reference to Lundensian thought. Harper, 1939. $2.50. An exposition of one of the most creative systems of modern theological thought.

THE PHILOSOPHY OF RELIGION

Baillie, John. The interpretation of religion, an introductory study of theological principles. Scribner, 1928. $4. A Kantian approach to religion.

Bergson, H. L. The two sources of morality and religion; tr. by R. Ashley Audra and Cloudesley Brereton. Holt, 1935. $3. A fine appreciation of the significance of mysticism.

Bertocci, P. A. The empirical argument for God in late British thought. Harvard Univ., 1938. $3.50. A scholarly study of great British thinkers.

Bevan, E. R. Symbolism and belief. Macmillan, 1938. $5. A difficult investigation of an abstract but important subject.

Bixler, J. S. Religion for free minds. Harper, 1939. $2.50. A vigorous defense of liberalism by a religiously sensitive thinker.

Bowman, A. A. A sacramental universe, being a study in the metaphysics of experience; ed. by J. W. Scott. Princeton Univ., 1939. $5.

Same. Studies in the philosophy of religion; ed. by Norman Kemp Smith. Macmillan, 1938. 2v. $10.50. These posthumous works by a first-rate thinker are for thoughtful readers.

Brightman, E. S. A philosophy of religion. Prentice-Hall, 1940. $4. A most readable, comprehensive treatment.

Buber, Martin. I and thou; tr. by Ronald Gregor Smith. Scribner, 1937. $1.25. This little book lifts thinking to the personal level.

Calhoun, R. L. God and the common life. Scribner, 1935. $2.50. Competent thinking by a younger theologian.

Gilson, E. H. The spirit of mediæval philosophy. Scribner, 1936. $3.50.

Same. The unity of philosophical experience. Scribner, 1937. $2.75. Gilson is a leading Roman Catholic thinker.

Hocking, W. E. Thoughts on death and life. Harper, 1937. $2. An abstract but rewarding dissertation on the meaning of meaning.

Lewis, Edwin. The philosophy of the Christian revelation. Harper, 1940. $3. A return to "fundamentalistic" thought. Especially recommended for the readers of this *Bulletin.*

Lyman, E. W. The meaning and truth of religion. Scribner, 1933. $3. A comprehensive, balanced work.

Macintosh, D. C. The problem of religious knowledge. Harper, 1940. $3.50. An interesting study of recent religious thought in the light of Macintosh's definite thinking. For the scholarly minister only.

Macmurray, John. The clue to history. Harper, 1939. $2.50.

Same. Creative society: a study of the relation of Christianity to Communism. Association, 1936. $1.50. Both are full of illuminating insights.

Moore, J. M. Theories of religious experience with special reference to James, Otto and Bergson. Round Table, 1938. $3. An able study. Its view of religious experience is somewhat inadequate.

Oman, J. W. The natural and the supernatural. Macmillan, 1931. $3. A masterful but difficult work.

Scudder, D. L. Tennant's philosophical theology. Yale Univ., 1940. $3. A most readable and rewarding work in defense of our immediate knowledge of God.

Taylor, A. E. The faith of a moralist. Macmillan, 1937. 1v. ed., $8.50. Somehow more students seem to become enthusiastic about this book than about any other in this field.

Van Dusen, H. P. The plain man seeks for God. Scribner, 1933. $2. Many have been helped by the reading of this study.

Whitehead, A. N. Religion in the making. Macmillan, 1926. $1.75. One of the world's great philosophers offers deep insights.

Wieman, H. N., and Horton, W. M. The growth of religion. Willett, Clark, 1938. $5. Good, considering its almost naturalistic point of view.

Wieman, H. N., and Meland, B. E. American philosophies of religion. Willett, Clark, 1936. $3. In spite of its naturalistic bias this work opens up the field unusually well.

Wieman, H. N., and Wieman, R. W. Normative psychology of religion. Crowell, 1935. $3.50. Even though the psychology of religion as a study is passing into eclipse, this investigation has much to offer.

HISTORY OF RELIGION

Archer, J. C. Faiths men live by. Nelson, 1934. $3. An outline study of the world's living religions.

Frazer, J. G. The golden bough : a study in magic and religion ; 1 vol., abr. ed. Macmillan, 1922. $5. Prepared by the author of the original work.

Holtom, D. C. The national faith of Japan : a study in modern Shinto. Dutton, 1938. $3.75. The most recent and authoritative treatment of Shinto.

Hopkins, E. W. The origin and evolution of religion. Yale Univ., 1924. $3. Studies in primitive religion.

Kato, Genchi. A study of Shinto, the religion of the Japanese nation. Luzac, 1927. By a leading Japanese Shinto scholar.

Steinilber-Oberlin, E. and Matsui, Kuni. The Buddhist sects of Japan, their history, philosophical doctrines and sanctuaries ; tr. from the French by Marc Logé. Macmillan, 1938. $4. A clear and vivid account of contemporary Japanese Buddhism.

Wallis, W. D. Religion in primitive society. Crofts, 1939. $5. In the Crofts Anthropology series.

HISTORY OF PHILOSOPHY

Demos, Raphael. The philosophy of Plato. Scribner, 1939. $3. An exposition of the fundamental conceptions of Plato, the ground pattern of his thought.

Perry, R. B., ed. The Modern Student's Library, Philosophy Series. Volumes on Plato, Aristotle, Bacon, Hegel, Kant, etc. Scribner. $1.25 per volume. Each volume contains selections from the philosopher's writings, with an introduction by an authority. Fourteen volumes have come out to date.

Ritter, Constantin. The essence of Plato's philosophy ; tr. by Adam Alles. Dial, 1933. $3.50. A brief summary of the thought of Plato, together with a more extended, critical treatment by the author.

HOMILETICS AND PUBLIC WORSHIP

Preaching

Allen, A. V. G. Phillips Brooks, 1835-1893, memories of his life with extracts from his letters and note-books. Dutton, 1907. $3.50. An abridgment of his two volume "Life and Letters of Phillips Brooks." A noble figure of the American pulpit comes alive in this standard biography. Good to start a man going on the reading of biographies of great ministers.

Beaven, A. W. The local church, its purpose and program. Abingdon, 1937. $1.25. As the head of Colgate-Rochester, a former president of the Federal Council, and one-time minister of the great Lake Avenue Baptist Church in Rochester, N. Y., Dr. Beaven is well qualified to discuss the nature and function of the local church.

Blackwood, A. W. Preaching from the Bible. Abingdon-Cokesbury, 1941. $2. Convinced that expository preaching is coming back, the Professor of Homiletics at Princeton has written a new book rich in constructive suggestions concerning the place and use of Biblical material in sermon making. The appendix deals effectively with the minister's library.

Broadus, J. A. On the preparation and delivery of sermons. First published in 1874; now put out by Harper for $2.50. A classic in the field.

Brown, C. R. The art of preaching. Macmillan, 1922. $1.75. A master of the art has produced one of the best books on the subject. Dean Brown still believes that "to preach the gospel of the Lord Jesus Christ is the highest office and most alluring interest to which any human being can be called."

Garvie, A. E. The Christian preacher. Scribner, 1921. $3.50. A comprehensive work by a recognized scholar on the history of preaching, the functions of the preacher, and the preparation of the sermon. A valuable book to own.

Kincheloe, S. C. The American city and its church. Missionary Education Movement, 1938. $1; $.60, paper ed. An Associate Director of Research and Survey for his denomination in Chicago speaks frankly about what cities do to churches and what churches can do for cities.

Morrison, J. D., comp. and ed. Minister's service book for pulpit and parish use. Willett, Clark, 1937. $1.50. A perfect service book by master craftsmen, of special interest to ministers of the Free Church.

Phelps, Austin. The theory of preaching. Scribner, 1881. o.p. Like Broadus' work, a classic.

Preaching in these times, by George Arthur Buttrick, Edwin McNeill Poteat, Arthur Howe Bradford [and others]. Scribner, 1940. $2. Not since 1880-1881 have the Lyman Beecher lectures on preaching been given by more than one man. This latest contribution is the result of the work of six distinguished lecturers. The chapter by Dr. Arthur Bradford of Central Church, Providence, is worth pondering, "Preachers Must Listen."

Saunderson, H. H., ed. Pulpit and parish manual, with orders of worship, prayers, and other aids to devotion. Pilgrim, 1930. $2.

Weist, C. S. 52 sermon trails for boys and girls. Harper, 1941. $1.50. A worthy sequel to "50 sermon talks for boys and girls." The author graduated from Andover Seminary in 1914 and for the past twenty-two years has been the minister of the Congregational Church at Mount Vernon, New York. He knows boys and girls.

Public Worship

Hislop, D. H. Our heritage in public worship. Scribner, 1935. $4.50. A scholarly, interesting, extremely practical book relating modern worship to its ancient forms. An invaluable book for one who would catch clear glimpses of Christian worship in other centuries and branches of Christendom through one's own.

Noyes, M. P., comp. and ed. Prayers for services, a manual for leaders of worship. Scribner, 1934. $2.50. A large, usable collection including ancient prayers as well as modern. An inexhaustible reservoir of help for the one charged with the heavy responsibility of conducting public worship.

Sperry, W. L. Reality in worship: a study of public worship and private religion. Macmillan, 1925. $2. The best single book on worship yet written in this country.

Steere, D. V. Prayer and worship. Association, 1938. $.50. This little book (in the excellent series of Hazen Books) carries much wisdom, deep thought, practical help on the wings of a fine spiritual earnestness.

Church Music

Coleman, Henry. The amateur choir trainer. Oxford Univ., 1932. $1.20. A practical, suggestive book for the non-professional.

Dickinson, Edward. Music in the history of the Western church. Scribner, 1902. $3. An authoritative work by an eminent member of the faculty of Oberlin College.

Nicholson, S. H. Quires and places where they sing. Bell, 1932. Written by one of the greatest authorities on the subject. The greater part devoted to the practical side of modern church music.

Smallman, John, and **Wilcox, E. H.** The art of a cappella singing. Oliver Ditson, 1933. $2. Contains instruction for singers in choral groups with analysis of sixteen representative compositions.

Vosseller, Elizabeth van Fleet. Junior choirs, more helps and suggestions. Flemington, N. J., Abbott press, 1939. $1. The author's preceding volume, *Junior choirs, helps and suggestions,* is unfortunately out of print. This subsequent work is, like the other, based on practical experiments.

Pamphlets of the Church Music Society. Carl Fischer. Varying prices.

a. The need for reform in church music, by J. A. Fuller-Maitland.
b. About hymns, by Robert Bridges.
c. Music and Christian worship, by Sir Walford Davies.
d. Organ voluntaries, by Sidney Nicholson.
e. Anthems, by Cyril Rootham.
f. Music in large country and small town churches, by Archdeacon Gardner.
g. Music in village churches, by Archdeacon Gardner.
h. A plea for the simple, by Harvey Grace.

The Preaching of Doctrine

Colwell, E. C. John defends the Gospel. Willett, Clark, 1936. $1.50. New perspective on the Fourth Gospel.

Findlay, J. A. Jesus as they saw Him. Epworth, 1920. A minute study of the Synoptic Gospels, done with rare insights.

James, Fleming. Personalities of the Old Testament. Scribner, 1939. $3. Historical criticism made available for preaching.

Lewis, Edwin. The faith we declare. Cokesbury, 1939. $2. An excellent statement of the conservative position.

Moffatt, James. Jesus Christ the same. Abingdon-Cokesbury, 1940. $2. A fresh defense of the divine humanity of Jesus.

Trueblood, D. E. The knowledge of God. Harper, 1939. $2. A stimulating statement of the Quaker approach.

SPEECH

Curry, S. S. Vocal and literary interpretation of the Bible. Expression, 1923. $2.25. Old, written in difficult style, but still one of the best "How" books for the minister on the reading of the Lesson and its relation to the service. Very suggestive and helpful in spots.

Monroe, A. H. Principles and types of speech; rev. ed. Scott, Foresman, 1939. $2.25. Excellent for theory of speech composition; good for ministers in relation to the composition of sermons.

O'Neill, J. M., and **Weaver, A. T.** The elements of speech; 2d ed. Longmans, Green, 1933. $2.50. Expert treatment of the whole speech function; adheres to the scientific outlook. Basic facts, principles, and techniques clearly presented.

Sarett, Lew, and **Foster, W. T.** Basic principles of speech. Houghton, Mifflin, 1936. $2.50. Good on the practical side; first half especially valuable.

West, R. W., Kennedy, Lou, and **Carr, Anna.** The rehabilitation of speech, a textbook of diagnostic and corrective procedures. Harper, 1937. $4. Scholarly and scientific. Best book in the field on the diagnosis of and the prescription for deviations from the normal in speech. Indispensable for the speech correctionist; not too valuable for the average minister.

Williamson, A. B. Speaking in public. Prentice-Hall, 1929. $5. Also good on the practical side.

Winans, J. A. Public speaking; rev. ed. Appleton-Century, 1917. $2.25. Good for the general principles of speech.

SPIRITUAL VALUES IN POETRY

Anthologies

Nicholson, D. H. S., and **Lee, A. H. E.,** eds. The Oxford book of English mystical verse. Oxford Univ., 1917. $3.

Cecil, Lord David, ed. The Oxford book of Christian verse. Oxford Univ., 1940. $3.

Quiller-Couch, Sir Arthur, ed. The Oxford book of English verse, 1250-1918; new ed. Oxford Univ., 1939. $3.

Carman, Bliss. The Oxford book of American verse. Oxford Univ., 1927. Special edition, $1.25.

Yeats, W. B., ed. The Oxford book of modern verse, 1892-1935. Oxford Univ., 1936. $3.

Hill, C. M. The world's great religious poetry. Macmillan, 1923. $1.69.

Albertson, C. C. Lyra mystica: an anthology of mystical verse. Macmillan, 1932. o.p.

Clark, T. C., and **Gillespie, E. A.** Quotable poems: an anthology of modern verse. Willett, Clark, 1928. $2.50.

Interpretations

Brooke, S. A. Theology in the English poets, Cowper, Coleridge, Wordsworth, and Burns. (Everyman's Library) Dutton, 1910. $.90.

Chapman, E. M. English literature in account with religion, 1800-1900. Houghton, Mifflin, 1910. o.p.

Dinsmore, C. A. The great poets and the meaning of life. Houghton, Mifflin, 1937. $2.75.

Glover, T. R. Poets and Puritans. Methuen, 1915. o.p.

Luccock, H. E. American mirror: social, ethical and religious aspects of American literature, 1930-1940. Macmillan, 1940. $2.50.

Strong, A. H. The great poets and their theology. American Baptist, 1897. $1.75.

The Editor wishes to add the following book, written by the author of this section:

Wilder, A. N. The spiritual aspects of the new poetry. Harper, 1940. $2.50.

PASTORAL PSYCHOLOGY

The following books, all published since 1932, are to be recommended:

Balmforth, Henry, Dewar, Lindsay, Hudson, C. E., and **Sara, E. W.** An introduction to pastoral theology. Macmillan, 1937. $3.50. A group of clergymen in the Church of England present us here with a book on moral theology with pastoral problems of today in mind.

Boisen, A. T. The exploration of the inner world: a study of mental disorder and religious experience. Willett, Clark, 1936. $3.50. A man who has suffered much believes he finds God for us in the eruptions of the forces within the soul. Whether this be true or not, this book contains the result of years of labor with people who have been sick in mind and heart.

Cabot, R. D., and **Dicks, R. L.** The art of ministering to the sick. Macmillan, 1936. $3. A great medical doctor and an experienced general hospital chaplain share with us what they know about people in trouble. Understandings met with here are applicable also to general parish calling.

The Christian understanding of man, by T. E. Jessop, R. L. Calhoun, N. Alexeiev [and others]. (Oxford conference books, v. II) Willett, Clark, 1938. $2. Seven interpretations of the Christian doctrine of man given by seven theologians. At no time since the Reformation has it been so imperative for pastors to know exactly what they believe about man as it is right now.

Elliott, H. S., and **Elliott, G. L.** Solving personal problems, a counseling manual. Holt, 1936. $2. The best general book for pastors on personal counseling which has come to the attention of those of us in this department. (Probably unavoidably, too much of the philosophy of education prevalent on Morningside Heights is reflected both in the book and bibliographies.)

Kirk, K. E. Some principles of moral theology and their application. Longmans, Green, 1920. $5. Like Balmforth, Dewar, Hudson, and Sara, but more substantial and instructive.

Ligon, E. M. The psychology of Christian personality. Macmillan, 1935. $3. This book comes from a teacher in the secular field who has studied his Bible and his church school children. (Imagine every pastor recording observations of Christian life-activity along some similar line.)

Murray, J. A. C. An introduction to a Christian psychotherapy. Scribner, 1938. $3. A good book on pastoral counseling which takes fully into account the importance of depth psychology.

Nash, A. S., ed. Education for Christian marriage, its theory and practice. Macmillan, 1939. $2.50. An English clergyman, recent lecturer at Yale Divinity School, an authority in Christian Social Ethics, has gathered together here the best material on this subject to date.

Sherrill, L. J. Family and church. Abingdon, 1937. $2. The Dean of Louisville Presbyterian Seminary, a good father and a wise churchman, gives us the result of careful study in these directions.

Wieman, H. N., and **Wieman, R. W.** Normative psychology of religion. Crowell, 1935. $3.50. A compilation of information and knowledge about religion, sociology and psychology. It is helpful to have Prof. and Mrs. Wieman sweep this field for the pastor in 1935.

CHRISTIAN SOCIAL ETHICS

The following list contains only books which have been published during the last decade. But many of the older books in this field are still basic and of great value; especially those by such men as Ernst Troeltsch, Max Weber, R. H. Tawney, Walter Rauschenbusch, Jerome Davis.

Bennett, J. C. Social salvation: a religious approach to the problems of social change. Scribner, 1935. $2. An analysis of our social situation and a program for the social strategy of the church. A fine textbook for study groups.

Horton, W. M. Can Christianity save civilization? Harper, 1940. $2. The author examines the dilemma of our Western civilization and states his belief that Christianity can provide the basis for a future world civilization.

Johnson, F. E. The church and society. Abingdon, 1935. $1.50. An examination of the social philosophy governing the relation of the church to social, economic, and political problems in our time.

Kagawa, Toyohiko. Brotherhood economics. Harper, 1936. $1.50. The Japanese Christian leader and social reformer presents the Cooperative Movement as a way out of our economic dilemma.

Macintosh, D. C. Social religion. Scribner, 1939. $3. The Yale Professor of Theology and Philosophy of Religion discusses the social content of the Gospel and the problems of war, poverty, the safeguarding of liberty, and governmental reform.

Mathews, B. J. The Jew and the world ferment. Missionary Education Movement, 1935. $1.50. An illuminating treatment of the Jewish problem by a member of the Andover Newton faculty. Excellent textbook for study groups.

Wieman, R. W. The modern family and the church. Harper, 1937. $3. An excellent book, dealing with the present crisis of the family and the relation between family and church, and offering a program for the conservation of the family.

War and Pacifism

Scott-Craig, T. S. K. Christian attitudes to war and peace, a study of the four main types. Scribner, 1938. $1.75. The author examines the teachings of Jesus, Augustine, Luther, and Grotius concerning war, and in his conclusion deals with current Christian attitudes.

Non-pacifist viewpoint:

Corkey, Robert. War, pacifism and peace: a study in ultimate war aims, for peace-lovers in Britain and America. Macmillan, 1940. $1.25.

Muir, John. Christian non-pacifism: a study of the mind of Christ concerning war. Blackwood, 1938.

Pacifist viewpoint:

Macgregor, G. H. C. The New Testament basis of pacifism. First published in 1936; paper ed. put out by Fellowship of Reconciliation, $.50.

Muste, A. J. Non-violence in an aggressive world. Harper, 1940. $2.

THE RURAL CHURCH

Bailey, L. H. The holy earth. Macmillan, 1917. o.p. One of the best interpretations of the soul in the soil.

Baker, O. E. "The rural family and its significance to organized religion," The Christian Rural Fellowship Bulletin, No. 43 (June, 1939). A startling, scientific presentation of population trends in the United States. See page 30 for listing of the *Bulletin.*

Beard, A. F. The story of John Frederic Oberlin; new ed. Pilgrim, 1923. o.p. A truly thrilling biography of the greatest rural minister.

Brunner, E. deS. Surveying your community, a handbook of method for the rural church. Institute of Social and Religious Research, 1925. $1. The man who knows gives the facts on community surveys.

Brunner, E. deS., and **Lorge, Irving.** Rural trends in depression years: a survey of village-centered agricultural communities, 1930-1936. Columbia Univ., 1937. $3.25. A necessary book for an understanding of rural life in the United States of today.

The Christian Rural Fellowship Bulletin. The Fellowship, 156 Fifth Ave., New York, N. Y. Sent to members; four types of membership, $1 to $25. Uniformly the best bulletins on the rural life of the world.

Dana, Malcolm. Christ of the countryside. Cokesbury, 1937. $1. Jesus of rural Galilee becomes the Way, the Truth, the Life in this book.

Same. The larger parish plan. Congregational Church Extension Boards, Town and Country Department, 287 Fourth Ave., New York City, 1930. $.25. Explanation of a pioneer rural movement to revitalize the rural church.

Dawber, M. A. Rebuilding rural America. Missionary Education Movement, 1937. $1.; paper, $.60. Sound knowledge, illuminated by deep Christian insight, makes this book a vital contribution for rebuilding rural America.

Douglass, H. P. United local churches. Home Missions Council, 1940. $.15. The most adequate appraisal yet made of united local churches by an outstanding interdenominationalist.

International missionary council. The Jerusalem meeting of the Council, March 24-April 8, 1928. Vol. VI, The Christian mission in relation to rural problems. The Council, 1928. $1.25. A comprehensive and far-visioned presentation of the basic importance of rural peoples to Christianity and to civilization.

Mills, H. S. The making of a country parish, a story. Missionary Education Movement, 1914. o.p. The story of a blazer of a spiritual trail.

National Catholic rural life conference. Manifesto on rural life. Bruce, 1939. $1. Presentation of the philosophy and plans of the Roman Catholic Church for Christianizing rural America.

National conference on the rural church. 1st, Washington, D. C., 1936. The rural church, today and tomorrow, a report. Home Missions Council, 1936. $.50. An illuminating appraisal of the rural church in its modern outreach.

Sims, N. L. Elements of rural sociology; 3d ed. Crowell, 1940. $3.75. One of the standard books on rural sociology adequately brought up to date.

Sorokin, P. A., Zimmerman, C. C., and **Galpin, C. J.,** eds. A systematic source book in rural sociology. Univ. of Minnesota, 1930-1932. 3v. $6.50 each; $15 for the set. An indispensable book for all ruralists and scholars.

Taylor, C. C. Rural sociology in its economic, historical and psychological aspects; rev. ed. Harper, 1933. $3.25.

U. S. Department of Agriculture. Farmers in a changing world: the yearbook of agriculture, 1940. Washington, D. C.: Superintendent of Documents, 1941. $1.50.

Wilson, W. H. The evolution of the country community; 2d ed. Pilgrim, 1923. o.p.

Same. The farmer's church. Century, 1925. $2. A great soul interprets in unforgettable style the rural community and its church.

WORLD MISSION OF CHRISTIANITY

Cash, W. W. Christendom and Islam, their contacts and cultures down the centuries. Harper, 1937. $2.

Fleming, D. J. Each with his own brush: contemporary Christian art in Asia and Africa. Friendship, 1938. $1.50.

Same. Ethical issues confronting world Christians. International Missionary Council, 1935. $2.

Same. Heritage of beauty: pictorial studies of modern Christian architecture in Asia and Africa. Friendship, 1937. $1.50.

International missionary council. The Madras series, presenting papers based upon the meeting of the International Missionary Council at Tambaram, Madras, India, December 12th to 29th, 1938. The Council, 1939. 7v., $7.50 net; or volumes may be purchased singly.

V. 1. The authority of the faith.
V. 2. The growing church.
V. 3. Evangelism.
V. 4. The life of the church.
V. 5. The economic basis of the church.
V. 6. The church and the state.
V. 7. Addresses and other records.

An indispensable record of international thinking on the part of Christians of many races and languages.

Same. The world mission of the church. The Council, 1939. $.50. Findings and recommendations of the International Missionary Council at the above meeting.

Kraemer, Hendrik. The Christian message in a non-Christian world. Harper, 1938. $3. A fundamental exposition of the evangelical outlook and application of Christian missions.

Latourette, K. S. Missions tomorrow. Harper, 1936. $2. A scholarly work of great importance.

Laubach, F. C. Toward a literate world. Foreign Missions Conference of North America, 1938. $1.75.

Leiper, H. S. World chaos or world Christianity. Willett, Clark, 1937. $1.50. A popular interpretation of the conferences on Life and Work (Oxford, 1937) and Faith and Order (Edinburgh, 1937).

Mott, J. R., ed. Evangelism for the world to-day. Harper, 1938. $2.50. Papers by writers of different races related to the discussion of evangelism at the Madras Conference.

Parker, Joseph I., ed. Interpretative statistical survey of the world mission of the Christian church. International Missionary Council, 1938. $5.

Paton, William. Christianity in the Eastern conflicts. Friendship. 1937. $1.50.

Same. World community. Macmillan, 1939. $1.50. The problems of the Christian church in the modern world.

Speer, Mrs. Robert E., and **Hallock, Constance M.**, eds. Christian home making. Round Table, 1939. $1.50.

Visser 't Hooft, W. A. None other gods. Harper, 1937. $1.50. Church and State in the modern world.

Books, too many to mention separately, are published every year on the different countries in which missionaries work and on the younger churches there. A descriptive list of such books, for all ages and various types of education, may be obtained from the Missionary Education Movement of the U. S. A. and Canada (Friendship Press) at 156 Fifth Avenue, New York, N. Y., or from denominational headquarters.

The Editor wishes to add the following book written by the author of this section:

Mathews, B. J. Through tragedy to triumph: the world church in the world crisis. Friendship, 1939. $1. A free interpretation of the main lines of thought of the Madras Conference.

RELIGIOUS EDUCATION

Bailey, A. E. The Gospel in art; new ed. Pilgrim, 1931. $3.50. One of the most valuable books for teachers. An inspiring guide in the use of the great pictures of the story of Jesus.

Betts, G. H., and **Hawthorne, M. O.** Method in teaching religion. Abingdon, 1925. $2.50. The fullest, most comprehensive treatment of teaching methods.

Blair, W. D. The new vacation church school; 5th ed. enl. Harper, 1939. $1.50. The outstanding book in this field, both in educational theory and programs.

Chave, E. J. Personality development in children. Univ. of Chicago, 1937. $2.50. A survey of the field of the psychology of childhood with an appraisal of the various types of study of childhood.

Same. Supervision of religious education. Univ. of Chicago, 1931. $2.50.

Coe, G. A. What is Christian education? Scribner, 1930. $2.50. Stimulating, challenging, keen in its criticism, a forceful presentation of creative versus transmissive education.

Cole, L. W. The psychology of adolescence. Farrar & Rinehart, 1936. College ed., $3. A comprehensive, useful presentation of the facts of adolescence for those who are seeking a closer knowledge of youth.

Desjardins, Lucile. What boys and girls are asking, a guide for teachers including source materials and teaching procedures. Abingdon, 1936. $1. An illuminating introduction into the minds of boys and girls, showing what they are thinking about and how we need to serve them.

Eavey, C. B. Principles of teaching for Christian teachers. Zondervan, 1940. $2.75. From the conservative side, a thorough application of the psychological laws of learning to the teaching of the Christian faith.

Elliott, H. S. Can religious education be Christian? Macmillan, 1940. $2.50. A vigorous presentation of religious education in the terms of liberal theology as opposed to neo-orthodoxy.

Fox, H. W. The child's approach to religion. Harper, 1930. $1.

Harner, N. C. The educational work of the church. Abingdon, 1939. $1.25. A comprehensive guide for the development of total educational programs in a local church.

Harris, Erdman. Introduction to youth. Macmillan, 1940. $1.75. Good, practical, helpful discussions of youth and the leadership of youth.

Hartshorne, Hugh. Character in human relations. Scribner, 1932. $2.50. A thoroughgoing, penetrating study of the meaning and development of character.

Ligon, E. M. Their future is now: the growth and development of Christian personality. Macmillan, 1939. $3. A comprehensive survey of the growth of children through various stages, and studies of their religious needs.

Munro, H. C. The church as a school: a textbook and guidebook to be used in connection with a church school standard or program of work in making a first-hand study of church school administration. . . . Christian Board of Publication, 1929. $1.35. Practical and helpful discussions of the various phases of the organization and administration of the church for its educational task.

Myers, A. J. W. Teaching religion creatively. Revell, 1932. $1.75. A valuable, suggestive guide for teachers who desire a fresh, creative approach to Christian education.

Sherrill, L. J. The opening doors of childhood. Macmillan, 1939. $1.75. A very helpful guide for parents, teachers, pastors in dealing with the inner world of children's experience of God.

McLester, F. C. Teaching in the church school. Cokesbury, 1940. $.60.

Smith, R. S. New trails for the Christian teacher, twelve studies for class use or personal reading. Presbyterian Board of Christian Education, 1934. $1.10.

Vieth, P. H. How to teach in the church school: a simple introduction to the art of teaching. . . . Presbyterian Board of Christian Education, 1935. $.75. These three are prepared for training classes and are all valuable except for the immature beginner.

CREATIVE EXPRESSION

Hartman, Gertrude, and **Schumaker, Ann,** eds. Creative expression. Milwaukee: E. M. Hale, 1939. $2. Views and methods of sixty-three progressive educators in such creative fields as drawing, painting, modeling, puppets, poetry, music, dramatics, etc. Of interest to all teachers using the creative method.

Minter, D. C., ed. Modern home crafts. New York: John H. Hopkins, Inc., 1936. $5. Written by twelve craftsmen, covering nearly twenty crafts, such as weaving, pottery, leather work, basketry, woodwork, metal work, etc. Fine illustrations. Of use to the amateur as well as to the professional craftsman.

RELIGIOUS DRAMA

Bates, Esther Willard. The church play and its production. Walter H. Baker, 1938. $2.75. A beautifully written and adequate guide to the writing and producing of religious drama, rich in illustration and bibilography.

Whiting, Isabel Kimball. Dramatic preludes and services of worship. Walter H. Baker, 1940. $1.50. Ten plays admirably arranged for the Church School to give once a month, both preceded and followed by excellent worship services.

STORY TELLING

Bryant, S. C. How to tell stories to children; [new ed.] Houghton, Mifflin, 1924. $2.

Shedlock, M. L. The art of the story-teller; rev. ed. Appleton-Century, 1936. $2.25. Both of these are excellent on method; each contains a few stories.

Bailey, C. S. Tell me another story: the book of story programs. Milton, Bradley, 1918. $1.75.

Lindsay, M. M. The story-teller. Lothrop, Lee and Shepard, 1915. $1.50. These two books are full of good stories to tell.

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Commencement Number

Newton Centre, Massachusetts
June, 1941

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 33 JUNE, 1941 NO. 4

THE RIGHT MUST WIN

Oh it is hard to work for God,
To rise and take His part
Upon this battle-field of earth,
And not sometimes lose heart!

He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Yes, there is less to try our faith,
In our mysterious creed,
Than in the godless look of earth
In these our hours of need.

The look, the fashion, of God's ways
Love's lifelong study are;
She can be bold, and guess, and act
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science too
In her simplicity.

As He can endless glory weave
From what men reckon shame,
In His own world He is content
To play a losing game.

Muse on His justice, downcast soul;
Muse, and take better heart;
Back with thine angel to the field,
And bravely do thy part.

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

These stanzas, selected from Frederick W. Faber's great hymn, were read by President Herrick in his Last Chapel talk on May 29, 1941.

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ANDOVER NEWTON COMMENCEMENT

By Elton E. Smith, '40

The Editor wished this year to have Commencement reported not from the point of view of the faculty or administration, but rather from the viewpoint of the Alumni. Rev. Elton E. Smith, pastor of the Baptist Church of Andover, Mass., and an alumnus of one year's standing, kindly consented to write his reactions.

THIS Commencement week the Hill shared in a phenomenon which has become strictly national—the distribution of diplomas to graduates amid hordes of loyal alumni. Stories were swapped, speeches heard in complimentary silence, backs were slapped, hands shaken. The School was lovely with choice days and reunited fellowships. But all this took place against a background; sometimes almost forgotten, but always there. It was the same sinister backdrop that hangs behind our pulpits. Through hearty laughter, the fervent words of young men's addresses, there rang a martial music of the tread of marching feet, the roar of the bursting shell, the cries of the dying.

And this background that made all our joy shot through with pain, in a sense dictated the nature of our Commencement. There was amazingly little war talk, informally or from platforms. That was not through lack of interest, however, but because we had gone beyond the stage of mere comment. To at least this one observer, the whole spirit of the occasion was concerned with questions of preparation and doing. Not the horrors of war, but the place of the Church in the conflict.

I should suggest as a title for the Commencement period "A Free Church Manifesto."

This is a very remarkable thing. In the last decade or so we have seen much advance in ecclesiasticism and the whole "high Church" spirit. Lectures were delivered in many places that relegated Protestantism to the limbo of outworn institutions—and few were the voices raised to protest the deposition. But Andover Newton, with amazing unanimity and conviction, has at last picked up the gauntlet. Dean Potter of Hartford Theological Seminary, gave a forthright, unequivocal challenge to those who have wandered into the ways of lush liturgism. One felt definitely from his address that the "free Church" position is still tenable and from his delivery that it has lost none of its dynamic.

During the Graduation exercises the spirit of the young men taking part was clearly that of men who, having hard work to do, take off their gowns, roll up their sleeves, and take a deep breath for the onslaught. "Prophetic Impulse," the "Imperative of Preaching," the "Local Task," consideration of "Such a Time"—all full of a divine energy and keenness to get down to work. As the Reverend Mr. Chandler said Tuesday evening, war, though Satanic, does seem to be able to accomplish some great things. The threat of it has surely driven us to a vigorous restatement of our own basic tradition, a scrapping of many an ease-persuaded fad, the conviction that not only do we have a contribution to make but that our contribution most nearly answers the need of our age.

We have at last dared to shout to all who will hear, that though prophet and priest are both legitimate tasks, in an age of confusion and discord it is the prophet who is "at home"!

The graduating class came here three years ago to get a message and gain a technique. From their representatives who spoke so ably, it would appear that they certainly have their message and will soon test the mettle of their technique.

The alumni came for fellowship and hope. We received them both, in blessed abundance.

BACCALAUREATE SERMON

By PRESIDENT EVERETT C. HERRICK, D.D., LL.D., L.H.D.

"Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name."
—*John 12:27, 28a.*

I

THERE is a measure of comfort for us mortals in thinking that Jesus in the hour of the great crisis was troubled. "What shall I say? Father—." It is the echo in the Fourth Gospel of Gethsemane. "If possible let this cup pass from me." Such moments come to many—what shall they do—what shall they say when the crisis comes? Shall they seek a way out or shall they go through with it, Saviour? Man's most tragic battle is this battle within his own soul.

If there is this comfort in realizing that Jesus was tempted in all points as we are, there is something *more* than comfort in thinking of these final words. "But for this cause came I unto this hour. Father, glorify thy name."

For you, our new young Comrades of the Cross in this world tragedy, the question is not why has this hour come to you, but why have *you* come to this hour? It was Tom Paine, that fiery and much maligned patriot, who said, "These are the days that try men's souls." So the phrase has come rolling down through our history; men's souls have been tried before.

Humanity is forever striking its tents. Man is but a pilgrim traveling home, but alas, in these days he is also a refugee through the cruel hands of those who should be his fellow-pilgrims. And as that old Babylonian period comprised the years of the Hebrew exile, so this period might be called the Dark Years of the Refugees.

And when we think of them and the fate that is waiting many others, our souls are troubled. And what shall we say? "Father, save us"—from what? It may be easier for you to preach than to pray, in some of the days to come. For a time you may not realize this because prayers can be made in old and well-worn phrases. A prayer book can't be any more ritualistic than one of those old worn-out non-liturgical pulpit prayers droning along in the same old pious phrases.

Sometime it will come over you in these days that real praying is a travail of soul. You will understand what Paul meant when he said, "We know not what we should pray for as we ought." And "the Spirit that maketh intercession for us with groanings that cannot be uttered" takes us into the mysterious Presence of the Divine Purpose: "All things work together for good to them that love God . . . Whom He did foreknow, he also did predestinate." Predestination—a forgotten word. I used to hear it when I was a child and wonder what it meant, and nobody told me.

But life has been telling me and it is telling us all that if there is any purpose in this tragic old world, it isn't man's purpose. It is God's purpose. There is something great that is going on in this old planet which we cannot see. It is God's eternal purpose, the purpose which as Paul says He purposed in Christ.

So what shall we say, and for what shall we pray? "Father, save us from bombs, from hunger; save our houses and our holdings; save our freedom, save our Democracy"—or shall we say, "Make us the servants of Thy Purpose?" "For this cause came I unto this hour."

For more than one hundred years a little band of men has gone forth from our cherished Hill—never a year since the beginning that this has not happened. They seem to the world as those who have been swallowed up in its unending and resistless tides. It brings almost a choking thought, as we see you falling in and taking the torch in this dark hour. But this is the Glory that is your inheritance: you too can be the servants of the Plan.

You can humbly say with your Master, "For this cause have we come to this hour." And I am frank in saying that for myself I stand almost in reverence before any young minister of Jesus Christ who in spite of the dilemma into which he is thrown and in the face of all this insane fury of evil says in his soul, "For this cause, for His Cause, I am here." It is through such servants, the hidden fellowship and the unbroken procession that God's Purpose goes on.

Now I think I should try, although I may fail, to bring this idealism down into something like reality. What is this Cause, this Purpose? How can we serve it? Why is it so hidden from our eyes? It is, I believe, the supreme test of our faith to work for that which we cannot see. We are like those in the book of *Hebrews* who received not the promise. God has provided some better thing, not for us but for all, so that not they without us but we without them cannot be made perfect.

And though we cannot as yet see God's Society taking shape, yet there are certain things that we know must belong to that Society.

There are two words of our Evangel around which I believe a ministry can be inaugurated; they will give it the quality it needs. And the words are forgiveness and hope. Anyhow it is my witness today and I want to give it: hope and forgiveness in Christ.

II

The Christian hope is not dependent upon the earthly scene. That has always been true but it has never been the characteristic of our American Christianity.

So let us go forth first as the apostles of the Christian hope. Paul says we are saved by it. "But hope that is seen is not hope, for what a man seeth, why doth he yet hope for?" We are saved by it. And when it spreads from heart to heart it rises at last like an irresistible tide; and I believe that we are called on now to defend and propagate the Christian hope. If we do not have it we are of all men most miserable and if we do have it we have no business to be miserable at all. So I believe that every Church of Christ should be dedicated and rededicated to hope just as I believe we should think of our Hill as a Hill of hope.

Now people are going to go everywhere in search, often in frantic search, of hope. As the clouds thicken they will scan the newspapers and turn on the radios in the hope of finding hope. And we know very well that they won't find it, because hope is not making the headlines in these days.

And people will go to church, when they go, seeking hope, and I believe that when they look up into the pulpit they are entitled to see there a man of hope and to hear a message of hope. For this cause you have come to this hour. There is a God of hope, so the Word declares; therefore there is a sound theology of hope. I do not mean that we must shut our eyes to things as they are and go off on some fanciful excursion into any apocalyptic city of refuge. I mean a hope that is open-eyed and realistic; but a hope that is fixed in God and not in Washington. And we must not forget that our Bible is a book of hope; and from its varied pages we learn that its hope was always brightest when the days were darkest.

"My soul, hope thou in God"—there is a text for all that is best in the Psalms and all that is best in the Bible itself.

The newspapers tell us the news at times but the Bible tells us the truth. And it is not the business of the pulpit to publish the news of the morning but to sound forth the truth of the ages. This hope can never be exiled. It lives with the pilgrims and even the prisoners of hope.

When I turn to the New Testament I cannot believe that St. Paul ever wrote a letter without putting hope into it. "Christ in you, the hope of glory"—and that was the word of a man who called himself the *prisoner* of the Lord under a totalitarian power. May the God of all hope fill you with all joy and peace in believing.

III

I am disposed to put great emphasis upon forgiveness because it lies at the very heart of Christianity and it is a quality of life that is always scarcest when it is needed most.

There cannot be too much forgiveness in these days. I believed that this was a good theme for Lent this year, especially as we came to Passion Week. I tried to preach a sermon on forgiveness. It was not a very good sermon, I fear, and I am not at all sure that it was any too well received. It will be easier to preach on hope than on forgiveness. A hearer said to me afterward, "But would you forgive the Nazi? It would be wasted; it might even be dangerous." And I could not say very much in reply. All I could think of was to say, "I do not suppose forgiveness was wasted on Calvary."

All this terrible war is going to end some day. We can trust history that far. The storm of deadly conflict wears itself out at last. There comes the last sobbing of the storm-torn branch. It has to end, and then far more than now the fate of humanity will hang in a balance.

I have said this before but I believe it so profoundly that I must keep on saying it.

Any good that comes to a New Europe, a New Orient, a New America, a New Order will depend not so much on the wisdom that is in men's heads as on the forgiveness that is in men's hearts.

Oh, if there had been even a little Christian forgiveness at Versailles, would all this that is in the world today have happened? God only knows, but it could not have made things any worse.

Forgiveness is not likely to be preached by any in these days except the followers of Christ, whatever their name may be. Let us honor it wherever we hear it. In the thrilling book just published in America, "Toward Freedom," the writer, Jawaharlal Nehru, quotes these words from Gandhi: "I would prefer violence to cowardice. But I believe that non-violence is infinitely superior to violence. Forgiveness is more manly than punishment. Forgiveness adorns a soldier."

It is hatred and revenge and reprisals and cruelty that are dropping their ghastly dew from the sky.

But God has put the power to forgive in the heart of man. It must not perish from the earth. That is a sort of Gettysburg message for us to take to *our* hearts. It is supremely important to us that government of the people, by the people, for the people should not perish from the earth. It is of even greater importance that forgiveness should not perish from our hearts. And for this cause have we come to this hour.

I have just read a book on that figure of inexhaustible interest, John Wesley—Elsie Harrison's "Son to Susanna." This is something she said about that extraordinary mother: "It had fallen to her lot to have to try to square the real and the ideal, and in that terrible contest she was not defeated."

I see that in your dilemma, in which, may God help you, you cannot sacrifice your ideals, you cannot stifle your conscience, and you cannot escape all this grim and fierce reality; but with hope and forgiveness in your heart, in the terrible contest, you need not be defeated! For a cause have you come to this hour! And you may say humbly and yet justly if you are sincere, "Father, glorify thy Name in me."

ADDRESS TO THE GRADUATING CLASS

By R. Clyde Yarbrough

IN A tree just outside my bedroom window there lived this spring a family of robins. It was fascinating to watch them. The elders cared for the young tenderly and loyally. They fed them, warmed them and protected them during thunder showers, and from the neighborhood cats. Then, having developed in them through such care the ability to shift for themselves, they literally pushed them out of the nest.

I am cognizant of the perils accompanying any attempt to adhere too closely or literally to the implications of an analogy, so I shall not press the point. However, one unmistakable and, for you at least, joyous fact, is this: nest-leaving time has arrived. You are my first class to be graduated from the Seminary. We blew in together with the hurricane. Some of us got acquainted on opposite ends of a crosscut saw. And for three years now most of us have had a weekly fellowship together. In a day when the world is *literally* ruled by talk, in a day when the leader must of necessity be one skilled in the use of the oral means of communication and the tools of persuasion, we have tried to face together what it means in terms of intellectual discipline and spiritual sensitivity to become mouthpieces of the Lord.

During these three years I have seen some of you grow from carefree college students to men, seriously concerned with the exacting task of interpreting the life of God to man. I have seen some of you grow from intellectual indifference to a love for knowledge and a passion for its acquisition. I have seen others of you grow from rather flippant playboys to serious-minded men willing to dedicate yourselves to a life of discipline. Still others of you I have seen grow from rather egocentric individuals who felt that the sun, moon and eleven stars should make obeisance to you, to those who stand in reverence and self-forgetfulness before the needs and sufferings of a world that is badly out of joint. And some of you have grown from emotional instability to a secure anchorage in a compelling cause outside yourselves to which you are willing to give yourselves. As long as such things can happen in individual, dedicated lives I do not fear for the ultimate fate of our world or for the future fortunes of the church universal.

I have come in these three years to appreciate your abilities, to know your deeper natures, and to cherish beyond expression your friendships. Words seem so utterly inadequate to express my mingled emotions of humility and gratitude, of yearning and concern, as I face you now in an effort to say one last word to you: grateful for and humble at your invitation to say it; concerned about your future and yearning for all that is good and desirable for you as I attempt to say it. What *can* one say to youth facing a world like our present one? When my class left the seminary nest I think we were pitied. The faculty and administration felt a bit sorry for us because we were being catapulted into such a turbulent and uncertain world. But the kind of world into which you are going, in which you must live and move and have such being as you can manage, makes that world scene of 1936 look like the calm of a rural Sunday afternoon. I do not mean to be an alarmist or a crepe hanger, but the bleak, black fact is you are going out into a grim and terrible world. I think it is not an exaggeration to say that these are the darkest days free men ever lived through; some of us may not live through them. And they promise to grow darker before your ministry is well under way. What can I say to you as you stand on the threshold of such a world?

If I could say but one thing to you, and because of the limitation of time that is about all I can say to you, it would be this. WHAT IS ON THE INSIDE OF YOU IS MORE IMPORTANT THAN ANYTHING THAT CAN HAPPEN TO YOU FROM THE OUTSIDE. In a warring world, from a province groaning under the galling yoke of foreign occupation, Jesus says, "Fear not them which kill the body, but are not able to kill the soul." What if the outside world into which you are going is black, as long as you keep God's light burning in your inner world? What if you do lose your cherished freedom and your hard won liberty? Like some mighty stream that goes underground only to re-appear in some green valley miles away, they will reappear in history. But if you lose your souls, if you fail to nurture that quality of inner life that can face any kind of outer world triumphantly, then all is lost. If you lose that, the loss is irreparable. The important thing is not the kind of world you face but the quality of inner life with which you face it. Not what you find on the outside, but what you possess on the inside—that is the determining factor. Whether or not you can serve your needy world to the glory of God, and can live up to Andover Newton's cherished hopes and high expectations for you in a day like this, or in any day, does not depend upon the external circumstances of your lives but upon the quality of the architecture of your souls.

Consider for example this remarkable man about whom you have read and heard so much in the past three years, Saul of Tarsus. Living in a world relatively as confused and tumultuous as our own, warring nations and conflicting ideologies, stirring political movements and far-reaching social upheavals simply could not touch the inner citadel of his being. Everything that could happen to a human being happened to him: stoned as a villain and left for dead, hated and pursued as a heretic, imprisoned as a criminal, beaten with rods as a traitor, betrayed and abused by the very people whom he sought to serve, and haunted all his life by a terrible physical affliction, he had reason to know what can happen to an individual from the outside.

But he also knew that if such external things cannot affect the quality of one's inner life they are powerless. "I have learned in whatsoever state I am," he declared, "therewith to be content." He could make such an astonishing declaration, not because he was cloistered in some ivory tower isolated from the grim and tragic events of the external world (he was in a Roman prison waiting for his head to be cut off when he uttered those words) but, because he had learned to master external circumstances by the quality of the inner life that he brought to bear upon them. So that if in the end this man who was troubled on every side, who was perplexed, persecuted and cast down, could triumph over life despite its hostile externals, you can be very sure that the secret of such triumphant living is to be found inside the man himself, in the quality of his interior architecture. And the difference between a victorious ministry and an insignificant one for each of you does not depend on what you will find in the world, but on what the world will find in you.

If you feel that Paul's world is too distant from our own for such historical support to be of any help, consider the woman of whom Dr. Fosdick tells this incident. She was terribly stricken with infantile paralysis. Someone sympathizing with her said, "Affliction does so color life." "Yes," answered the afflicted one quietly, "and I propose to *choose* the color." As long as you face the world with that spirit, with that type of interior architecture, how can it ever hurt you or discourage you or ultimately defeat you? It is not what you find on the outside, it is the quality of life you build on the inside that makes the difference. An unknown poet knew that when he wrote those remarkable lines entitled "Wide Walls":

"Give me wide walls to build my house of Life—
The North shall be of Love, against the winds of fate;
The South of Tolerance, that I may outreach hate;
The East of Faith, that rises clear and new each day;
The West of Hope, that e'en dies a glorious way.
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life."

The nest must be evacuated, and the time of your departure draweth nigh. Young wings are aching to be tested, and rightly so. I do not know into what strange and lofty, obscure and needy parts of the earth this wanderlust to travel God's highways and by-paths will lead you. I only know that wherever you go a part of me will go with you, and that there will always be a special kind of affection in my heart for this my first brood of robins. That God will bless you according to your needs and discipline you according to His needs "that ye may be strengthened with might by His Spirit in the inner man" is my sincere prayer for you.

THOMAS MUENZER: VIOLENT MYSTIC OF THE REFORMATION

By John Woolman Brush

A SIGNIFICANT and intriguing figure of the German Reformation is a man who has received scant attention in the English-speaking world. The pattern of the Reformation is, to be sure, so complicated, the detail so confusing, that we must, for ordinary purposes, omit consideration of a host of minor figures. If we weigh his permanent influence, Thomas Muenzer is not one of the five or ten outstanding men of the Continental Reformation; yet as we ponder his sensational life and labor we wonder why he is not better known among us. The student may be referred to the Schaff-Herzog encyclopedia article, and to the treatments of Muenzer in Vedder's *The Reformation in Germany* (New York: Macmillan, 1914) and in Newman's *A History of Anti-Paedobaptism* (Philadelphia: American Baptist Publication Society, 1897). For Muenzer's thought, however, and the more extended treatment of his life, we must go to the German books. In my own study, I am chiefly indebted to Brandt's biography (Jena, Diederichs, 1932), to the French study by Walter (Paris, Picard, 1927), to Annemarie Lohmann's *Zur Geistigen Entwicklung Thomas Muenzer* (Leipzig, Teubner, 1931), and to the indispensable edition of Muenzer's correspondence edited by Boehmer and Kirn (Leipzig, Teubner, 1931).

The German literature on this man may impress one as overdone. Can he be as important as all these books, going back to Strobel (1795) and Seidemann (1842) would seem to indicate? It is clear what has brought much of the literature on Muenzer in the last generation or two: it is the desire of social radicals to read their own thoughts and hopes back into the Reformation. Karl Kautsky and Ernst Bloch saw in Muenzer "the forerunner of Socialism," "the greatest rebel in Christ," and "the German Bolshevist." The French Walter called his book "Thomas Muenzer and the Social Struggles." The enormous research, however, that has gone into Luther's life and thought, was bound to throw Muenzer into bolder relief. Much of the earlier work on Muenzer suffers from this relation, in that he is made a mere foil for Luther, a stage villain, a wild knight-errant and fanatic whom the mighty man of God vanquished by his scorn. But Muenzer in his own right is worth our study. Students of the relation of religion and revolution ought to know him. Religious psychologists should analyze for us his turbulent mind and course of action. He belongs to a study on Christianity and war; he was one who took the sword, in Christ's name, and perished by the sword. Some will study his mysticism, and relate it to Tauler's. I do not know whether or not we understand this strange figure. But let us briefly tell his story, and add a few reflections.

His beginnings are relatively obscure. He was born about 1488 at Stolberg on the Harz, of well-to-do parents. In 1506 he entered Leipzig

University, but moved on at some time or other to Frankfort on the Oder. A restless spirit from his youth he was, as were so many radicals of the Reformation, partly perhaps by nature, but largely by dire necessity in those intolerant days. But Muenzer was a book-lover and a diligent student, and we have evidence of his study of Plato, Apuleius, Josephus, Jerome, Basil, and Eusebius, to say nothing of the Hebrew and the Greek of the Bible, and the scholastics and the mystics of the Middle Ages. His religious interest was keen, and he sought agonizingly for certainty in the Christian faith, asking such questions as these: was Jesus' teaching from God? is there indeed a God? how can I know Him? Brandt, acknowledging Muenzer's zeal as a student, will not relate him at all to German humanism or the renascence of learning; learning for learning's sake was far from his purpose; his studies were bent to the solution of profound personal problems. The man of driving purpose and headlong action is implicit in the whole story.

We pass over a few brief teaching positions, and see him as Father-Confessor to the Bernadine nuns at Beuditz. By 1519, he was favorably known to Luther, clearly on the side of the reform, and in 1520, he was on Luther's recommendation called to preach in the chief church at Zwickau during the leave of absence of the regular pastor, Egranus. From now to the end, five years later, Muenzer moves with demonic speed, and the puzzle of his life becomes harder than ever to put together. Here is a learned man with a mystical assurance, a man of the reform, with an interest in revising the liturgy. Here is a brilliant and impassioned orator, his tongue ever aflame. Now the deep-dyed social radical appears. Muenzer's implication, in earlier years, in a plot against the Archbishop of Magdeburg, leading to a flight for safety, is about the only warning we have of the opening sermon in Zwickau in 1520. It is a daring and forthright and rather intemperate word. The rich Franciscan friars of the city he attacks with Blitzkrieg force, and he returns to the attack in the next sermon. Truly the land is not able to bear his words. The friars are enraged. Luther gets the story from the Town Council, which stands up for the new preacher. Evidently Muenzer knows how to capture the burger mind with his attack on the massed wealth of the "poor" friars.

The city of Zwickau itself helps supply an answer to the riddle of Muenzer: a silver-mining center, with increasing wealth and growing poverty side by side. Here the preacher's incipient social radicalism is fanned by the economic disharmony. With Egranus' return to the great church, Muenzer is relegated to a smaller church in Zwickau, a church of weavers, whose work is badly depressed by the dominance of the silver interest. A certain man of Zwickau, however, Nicholas Storch, a weaver, is immensely important for us at this point. Storch had been in Bohemia, seed-bed of radical evangelicalism. He knew his Bible through and through, supplying Muenzer thus with a stellar example of the humble and uneducated layman who knows the Scripture far better than most of the learned clergy. The learned clerics were ever to be the butt of Muenzer's contempt. Storch, writes Walter, "declared himself called to organize the millennial kingdom. He announced the approaching destruction of the world, the approach of the day of judgment which would suppress all the impure and impious, would purify the world by blood and only spare the just." (p. 65). Under such influences, Muenzer, already far beyond Catholicism, passes beyond Lutheranism. His word and his deeds are too much for Zwickau. He is soon fleeing for safety's sake over the border into Bohemia.

He is not yet, however, fully severed from Lutheran thought. He is with Luther on justification; with Luther against Erasmus in opposing freedom of the will. He is with Augustine and Bernard against the Pelagians. He is still using a respectful, even a deferential tone to Luther. But time and Muenzer's mind go galloping on. In the so-called Prague Manifesto of November, 1521, we see the fiery agitator in print. Annemarie Lohmann's suggestive study, named above, shows us how the different editions which Muenzer published are subtly different in tone and purpose. The Latin is tempered as if to win the cultured Lutherans: the poor, for example, are the poor in spirit. But the German has strong undertones to attract the restless common people. This fundamentally unstable man is reaching in all directions for sympathizers. He is not yet directly attacking Luther and his party as such, though he is criticizing both the Works-righteousness of Rome and the Faith-righteousness of Wittenberg in favor of his own strong conviction, which we may call, without defining, Spirit-righteousness. The mystic turns from both the old and the new legalism.

Perhaps we ought to tarry at this point to look into Muenzer's chaotic but always interesting mind. Then we shall be in a better position to conclude, though with necessarily rapid strokes, the story of his tragic life.

It is a very rough classification indeed that places Muenzer with the Anabaptists, though that mistake is not infrequent. It is true that he questioned infant baptism, but his mental pilgrimage was too swift to allow him to be easily identified with any group or movement. Muenzer was a mystic with an egomaniac sense of mission that impelled him to action and even more action. His mysticism called for a kind of passive reception (Gelassenheit) of God's Spirit, but the results were feverish and violent. It is an inversion of the seductive quietism that charms us in "The Imitation of Christ," a mysticism of the Cross that leads not to patient burden-bearing and rapt contemplation, but to zealot-like combat toward the coming of the Kingdom on earth. The "sweet Christ" of Luther's justification doctrine is strenuously rejected by Muenzer. Luther would come to terms with the weaknesses and the necessities of men and of social orders; not so Muenzer. The factors we have previously observed drew him on to see the working out of the imitation of Jesus in the social struggles of his time; and the Peasants' War was to draw him, this paradoxically violent quietist, into its vortex and to his destruction. One can hardly resist the use of the term demonic as one watches his pell-mell rush to catastrophe in the name of Christ. He turns at length against the Lutheran party; against the polite learning of his time; and above all, against the rulers and men of power, and calls for the bloody extermination of these latter. The first naïve hope of this zealot was that the princes would join his cause in putting down evil and ushering in the Divine Rule. But the princes, though they give a hearing to this very eloquent man, are not to be lured by such a quixotic dream.

The Bohemian sojourn is followed by a wandering life, until the little city of Allstedt, not far from Luther's Mansfeld, draws him and finds a pulpit for him. It is the Spring of 1523. An escaped nun becomes his wife and bears him a son. In Allstedt he puts into effect some liturgical reforms, which, according to good authorities, do credit to his intellect, his aesthetic sense, and his moderation. This is a happy note to strike in the story of Muenzer. The Allstedt ministry is his most important. He draws followers into a secret covenant, and incites to the destruction of a richly furnished Catholic chapel. The mingling of religious and social revolution is apparent: a Catholic chapel, and very wealthy. Luther is now berating Muenzer with the picturesque invective of which he was master. The princes' hostility grows apace. The Town Council is forced at length to discipline the agitator. Muenzer flees again for safety's sake. This man who signs himself "Thomas Muenzer with the sword of Gideon," "God's servant against the godless," seems to find here no continuing city. I have spoken of him as a man of action; but this description needs much qualification. His action is inevitably futile. His tongue and pen, however, are never idle; he is above all an agitator.

Muhlhausen, once a member of the Hanseatic League, but in the years of our story a town seething with economic unrest, next draws the preacher. Here he finds a like-minded leader in Pastor Pfeiffer, and the two working together intensify the strife between the sullen burgers and the wealthy high-born who control the Council. Pfeiffer is an iconoclast of the Carlstadt type. Popish relics must be burned or smashed. The quasi-Marxist and the puritan image-breaker are again mingled in the motivation. Banishment for Pfeiffer and Muenzer is a foregone conclusion. Here follows another period of roving. In Nuremberg he puts forth his intense pamphlet against Luther and is promptly banished from the city. His brief contacts with the more moderate spirits, with the reformer Oecolampadius at Basle and with the Anabaptists at Zürich (the purer type of Anabaptist), seem to have been fruitless.

Continued turbulence in Muhlhausen draws back Muenzer and Pfeiffer as flies to honey. History texts link Muenzer with the Peasants' War. Brandt believes that his connection with that great conflagration must be limited to three weeks at most. Yet it is the occasion of his Waterloo. He and Pfeiffer are now leading armed bands here and there to help hard-pressed companies of burgers and peasants against their princely and priestly enemies. It is in connection with the disastrous battle at Frankenhausen that he is finally captured and held, an utterly pathetic figure, futile and ridiculous in the midst of the very conditions he has helped so passionately to invoke. On the rack, he confesses much of his past. He receives the sacrament according to the Catholic rite, and then, along with Pfeiffer, is beheaded, May 27, 1525.

Muhlhausen is given an object lesson as the heads are displayed to the populace.

How inevitable that this man's picture should be thrown on history's screen in a black-and-white contrast with Luther's! Over against the successive compromises of the Saxon giant, as he sought to adjust his ideal to serviceability in this imperfect world, is the tense, fiercely uncompromising Muenzer, torn at length in two. Over against the justification doctrine which toned down the daring ethics of Jesus, Muenzer calls for the baptism of pain, and summons the elect, the truly Spirit-born, to take the Kingdom by storm. Over against the exaggerated Biblicism which Luther helped to fasten on Protestant life, is Muenzer's reliance, almost Quaker-like, on the superior authority of the indwelling God-bestowed Spirit. But how remote from Quaker non-resistance, how far from the temper of the Beatitudes, is Muenzer's reliance on the sword! Christ's the Kingdom, yes, but Joshua and Gideon the effectual initiators. Here is the Reformation counterpart of the Zealot rabble-rousers of Jesus' time. "Let your sword reek with slaughter. . . . Quit you like men. You shall see the Divine interposition," cried Muenzer (Vedder, quoting Michelet's life of Luther).

A hymn we sing has these lines:

> "By the thorn-road and no other
> Is the mount of vision won;
> Tread it without shrinking, brother;
> Jesus trod it; press thou on."

This is almost an exact echo of the noblest strain in Muenzer's thought. In our day, however, a growing minority in Christendom refuses to identify the thorn-road with the infliction of punishment by the fiendish and deadly weapons of war. These Christians are quite sure that the preponderance of long-range bombers on either side of the battle will neither usher in nor guarantee the kingdom of heaven on earth. For all its fanaticism and futility, a life like this of Muenzer's has yet something to teach us.

THE MISSIONARY MUSEUM

By Richard D. Pierce

ALTHOUGH the architect's plans had provided ample space for a proposed museum in the basement of the new Administration Building, no definite plans to set up such a collection were formulated until last year. For many years there had been on display in Colby Hall a number of curios which had been acquired through Newton alumni on the mission field, but the collection had received little attention either from students or visitors and many of the articles had become badly disarranged.

When Andover Hall was sold to Harvard University in 1935, it became necessary to make some disposition of the old Andover museum, which had formerly been on display in Brechin Hall in Andover, but which for more than twenty-five years had remained in storage in the basement of Andover Hall. When the boxes were pulled open, it was discovered that there was much hidden treasure. A number of articles were of sufficient rarity to find bidders among several of the larger museums, and after the sale of three or four of the most valuable articles, it was apparent that there remained a collection worthy of display at Andover Newton in conjunction with the Newton material already in Colby Hall.

The erection of the Administration Building had provided adequate space for a museum collection but had made no provision for display cases. By a most happy circumstance however, just about this time the Museum of Fine Arts in Boston happened to be discarding a number of cases and was anxious to dispose of them even at a considerable loss over the original cost. A gift of five hundred dollars from Miss Edith M. Fox of Arlington met the expense of the purchase and fifteen cases were brought to Newton and set up in the room assigned to the museum.

The fact that both of our collections were largely missionary in nature suggested to the American Board of Commissioners for Foreign Missions that we might be the logical depository for missionary articles in their possession. Accordingly the Board arranged, on the recommendation of Dr. Enoch F. Bell, to deposit a number of valuable curios which were at that time in storage in Boston, and suggested that negotiations be opened with Hartford Theological Seminary in regard to the American Board Missionary Museum which had been loaned to Hartford in 1895 but which had not been on display for a number of years. The authorities at Hartford were most courteous and gladly relinquished the larger part of some three thousand articles belonging to the

Board in their custody. The actual transfer took place in December, 1939, when the collection was brought to Newton Centre and added to the two collections already in the possession of the School.

With the addition of the American Board curios, there were about four thousand specimens from which to select a permanent museum exhibit. The large collections of mineralogical and zoölogical specimens belonging to Andover and the Board were set aside as largely irrelevant to a seminary museum. The remainder of the three collections fell into four classes, viz: missionary curios, Biblical antiquities, relics of American history, and heirlooms of Andover, Newton, and the Board.

During the summer of 1940 the collections were carefully examined and classified according to the four categories mentioned above and then according to country. Of the nineteen cases, fourteen were assigned to exhibits which were primarily of a missionary character, arranged geographically with collections from India, Ceylon, Burma, Japan, China, Micronesia, the Sandwich Islands, Africa, and the American Indians. Three cases were devoted to Biblical antiquities and the development of the printed Bible. Considerable space was given to the display of more than 150 volumes of Bibles and portions of the Scriptures translated by missionaries who were alumni either of Andover or Newton.

The uniqueness of these collections of missionary curios lies primarily in their historical significance. Many of the articles have been in this country for a century or more, while practically nothing has been added in the last fifty years, so that each mission field is represented not by contemporary specimens but by a historical exhibit which would be difficult if not impossible to duplicate today even in the countries from which they were originally sent. Many seminaries maintain museums of contemporary articles from the mission fields, but as far as can be ascertained, the Andover and American Board collections are the only missionary collections of any size which date from the first half of the last century. The present museum is designed therefore not so much for missionary education in terms of contemporary conditions and customs, as for a retrospective exhibit of the various mission fields of the last century.

THE AMERICAN BOARD COLLECTION

A careful examination of the official records of the Board reveals few references to the museum. The collection appears to have grown up in the beginning without any systematic effort on the part of the Board. The earliest date mentioned in the catalogue of the curios is 1827 but no considerable accessions appear before 1830. Between the years 1827 and 1894 when the collection was closed, there were catalogued 3566 items, of which probably two-thirds had been received by 1870.

The first description of the museum appeared in the Annual Report for the year 1839 which contained a detailed account of the use of the various rooms in the new Missionary House at 33 Pemberton Square in Boston.

> "In the rear of the Committee Room and Library, on the third floor, is the cabinet, a room sixteen by thirty-one feet; used as a depository of such articles of interest and curiosity as may be collected through the agency of missionaries or by other means, from various parts of the world, and seem appropriate to such an establishment; especially embracing objects of pagan worship, and whatever illustrates their religious rites and superstitions, their manners, customs, and modes of life; extending also to dress, to the arts, to implements of labor and war, and specimens illustrative of the natural history and productions of the countries where they reside. This collection is yet in its infancy; but arrangements have been made greatly to enlarge it . . ."

The arrangements greatly to enlarge the collection appear to have been successful, for the next year

> "The Librarian was authorized to procure additional cases for the cabinet of curiosities."

By 1845 the collection was large enough to require a stricter method of administration so that

> "Instructions were given to put the access of children and others to the Cabinet of Curiosities under such regulations and restrictions as will render the Cabinet and Library of the Board less exposed than they now are, to the depredations of dishonest persons."

Yet either the instructions were not heeded or the number of dishonest persons increased, for two years later

> "The executive officers were instructed to take proper measures for protecting the Library and Cabinet."

In 1863

> "It was voted to loan certain articles in the Cabinet to the approaching Fair for the Sanitary Commission"

though there is no mention of what the articles might have been.

The Cabinet seems to have reached its greatest popularity about 1860 when it was visited by large numbers of people and was considered one of the outstanding collections of the city. A few years later (1866) the following regulations were in effect:

1. The Cabinet will be open to the public hereafter on Wednesday and Saturday afternoons from two to four, in charge of an attendant.
2. On other days it will be open to friends of missions known to the Missionary House personally or by introduction, and to others who shall be recognized as entitled to such a courtesy.

No further reference to the collection appears again until 1887 when the matter of selling some of the Sandwich Islands material was referred to the Sub-Committee on the Pacific Islands. No action appears to have been taken at the time however but in 1895 the Sandwich Island material was segregated and 3210 articles sent to the Bernice Panahi Bishop Museum in Honolulu where they still remain on deposit.

The collection came gradually to be something of a burden to the Board, requiring more space and attention than could be provided without considerable financial outlay. The Board was therefore glad to consider the request of the Reverend Augustus C. Thompson in behalf of the Trustees of Hartford Theological Seminary for the loan of the remaining articles in the Museum, and on March 5, 1895, the agreement was executed whereby the collection was deposited indefinitely with Hartford. The Seminary continued to exhibit these curios along with similar objects of their own until about 1926. At that time the institution was removed to its present campus and it became necessary to store the collection until some future date when appropriate quarters for its display might be provided.

Among the few articles retained by the Board in 1895 was a remarkable collection of more than 250 daguerreotypes, begun in 1845 and continued until about 1865, which was an attempt to procure portraits of all missionaries on the field during those years. In many instances these portraits are the only known likenesses. A special wall case in the present museum contains all the identified portraits arranged alphabetically.

THE ANDOVER COLLECTION

In 1811 the students of Andover Theological Seminary organized the Society of Inquiry on the Subject of Missions whose avowed object was "to inquire into the state of the heathen; the duty and importance of missionary labors, the best manner of conducting missions, and the most eligible place for their establishment."

Organized as it was primarily for mutual enlightenment, the society appears also to have provided a social outlet for the extra-curricular hours for which the isolated little town of Andover offered few diversions. Certainly their program was more ambitious than similar student societies are able to maintain today. They solicited and raised sufficient funds to create a missionary library of no mean proportions, for which the Trustees were glad to appropriate quarters as a valuable adjunct to the Seminary library. They prepared and read papers on conditions in the foreign fields, which represented in many cases painstaking and original research. Each year they held a public anniversary meeting in connection with the Commencement of the Seminary, at which they often engaged speakers of considerable reputation; they carried on a voluminous correspondence not only with missionaries all over the world but also with similar societies in colleges and seminaries throughout the United States.

Thus with the approbation of the faculty and some little financial support from outside, the Society came to dominate student interest something as do organized athletics in the colleges of today. Gradually members of the society went forth to the mission fields and bound the Society even closer to the missionary cause. Letters came back burning with enthusiasm and replete with stories of strange lands and even stranger peoples with whom they were laboring. Occasionally a package would arrive with a few curios illustrative of the life and customs of the native peoples, so that in a few years the Society found itself custodian of a museum.

As more and more curios were received the Society came to possess one of the most remarkable collections of missionary objects in the country. As early as 1818 James Richards had sent a few specimens of writing on olla leaves which were probably added to the museum rather than the library, but the first direct reference to a museum collection is in 1823 when a committee of the Society reported:

> "With respect to the collection of curios we find it highly improved by the new arrangement of the librarian. Several articles have lately been added and a descriptive catalogue furnished by the labors of Mr. Sill."

In 1824 nine curios were added and there appears to have been a steady increase, for by 1830 it was reported that the objects were "unceremoniously crowded together" and that there should be a more complete catalogue and the objects more fully described.

In 1850 a catalogue was again prepared, this time by Henry Norton, which is the earliest manuscript enumeration now extant. Two hundred and thirty-nine items are listed, most of which are still in possession of the Seminary. Something of the extent of the collection and the popularity which it enjoyed may be observed from the report of C. F. Abbott, the Curator, for the year 1861:

> "The regular days for opening the Museum have been Wednesdays and Saturdays, but so many visit it from a distance that it has necessarily been opened often every day of the week. During

the year it has been visited by several hundred persons, as many as fifty persons have visited it sometimes in one week."

In addition to the missionary material there was also a considerable collection of Revolutionary curios, and several hundred mineralogical and zoölogical specimens.

Like the American Board Museum it began to lose its popularity soon after 1870 and the Society itself became less active as the years went by, so that finally the collection passed into the hands of the Seminary authorities who doubtless had some claims upon it for housing it for half a century or more. From 1889 to 1904 it was under the care of Dr. Selah Merrill who was the first official curator under Seminary appointment. During his custodianship there were added many Palestinean articles which he had personally collected in the Near East, and the collection was used more or less for purposes of Biblical and missionary instruction. After his resignation, the museum remained on display in Brechin Hall until the removal of the Seminary in 1908 to Cambridge when the articles were boxed and shipped to Andover Hall where they remained untouched until 1935, as has been mentioned above.

Many of the articles of the American Board collection were duplicated in that of Andover and were often the gifts of the same individuals who as alumni of Andover and also under appointment by the Board made donations impartially to both.

THE NEWTON COLLECTION

A Society of Inquiry was formed at Newton in 1826 during the first year of the Institution's existence, and beginning with the year 1830 a continuous stream of missionaries has been going forth from Newton Hill to the foreign field. There is reason to believe that the Society began soon after 1830 to receive missionary curios from Burma and Siam, but no exact date has as yet been discovered for the founding of the present Newton collection. It does not appear however that any such systematic effort was attempted to establish a museum as in the case of Andover and the Board but yet over a century and a quarter Newton has come to possess a considerable number of curios which were in recent years on display in Colby Hall. In contrast to the antiquity of the other two collections, most of the Newton articles have been received within the last fifty years, not a few from living alumni. It is understood however that a large amount of older material was scattered and carelessly discarded many years ago when the museum interest was at a low ebb, and that sometime about fifty years ago the students began to rebuild the collection by donations from missionary alumni and interested friends, among whom the wife of President Hovey was among the most interested and was able to procure a large number of items through her brother-in-law and sister, Dr. and Mrs. Chapin H. Carpenter of Burma and Japan.

The Newton collection is especially strong in Burmese curios representing the work of the School in that district since 1830, beginning with Francis Mason and continuing to the present day. A considerable number of very interesting and unusual articles from the West Africa Mission came to the museum through Miss Suman and are worthy of mention.

Newton is also represented by thirty Bibles or portions thereof translated by eight of her alumni into seven languages beginning with the year 1839.

. . . .

In this article we have attempted to trace the history of the three collections which comprise our present museum. In some future *Bulletin* it is hoped that there may be presented an account of a more descriptive nature. Our present museum represents the fusion of three rich collections of unusual antiquity, gathered from the four corners of the earth, and brought together here on Newton Hill where the Andover and Newton traditions have likewise been fused and where the American Board, which was nurtured at Andover, has appropriately found a place in this great missionary display.

FACULTY NOTES

President Herrick: On the Hill the major part of the summer, but away some in August.

Dean Dabney: June 11-July 11, on the faculty of the Congregational Summer School for Ministers, Sylvan Dale, Loveland, Colo.

Dr. Evans: at his summer home, Intervale, N. H. He has recently completed the writing of his autobiography.

Dr. Vaughan: back home after a six months' winter pastorate at the Community Church, Babson Park, Florida. He has accepted the invitation to go back next winter.

Prof. Rowe: at his farm in Holliston, Mass. On Alumni Day, on the occasion of his retirement after thirty-five years of teaching here, he was presented with a set of Sandburg's *Abraham Lincoln, The War Years,* and with a sizable purse of money.

Mr. Cloues: regrets that he does not feel able to do some of the things he would like to do. He sends cordial greetings to all.

Prof. Berkeley: June 23-July 2, teaching at Conference for Church Work (Episcopalian) at Wellesley College.

Prof. Wilder: June 27, 29, lecturing at Pendle Hill Summer School (Quaker) at Wallingford, Pa. June 24-July 26, teaching at Summer School for Congregational Ministers, Deering, N. H.; Aug. 27-Sept. 3, "Week of Work," National Council on Religion in Higher Education, Keuka College.

Prof. Mathews: June 28-July 5, Conference of ministers and leaders in religious education, Whitley, near Toronto, Canada; June 29, 2:30-3 P.M., nation-wide broadcast in Canada.

Dr. Guiles: July 27-Aug. 2, on the faculty at Ocean Park; Sept. 9-12, State Conference of Congregational and Christian Churches of Vermont, at Middlebury.

Dr. Ferré: June 11-July 11, teaching at Congregational Summer School for Ministers, Sylvan Dale, Loveland, Colo.; Aug. 28-Sept. 3, "Week of Work," National Council on Religion in Higher Education, Keuka College.

Dr. Arbuckle: rather expects to go to Kentucky. He gave four highly-commended devotional addresses at the Northern Baptist Convention.

Prof. Yarbrough: June, supply minister, Rutland Congregational Church; July 7-Aug. 22, graduate study, State University of Iowa.

Dr. Gezork: June 17-19, lecturing at Wellesley Alumnae College; June 26-July 25, teaching at Pendle Hill Summer School; July 27-Aug. 2, lecturing at Harvard University Summer School Conference.

Dr. Merrill: June 24-July 26, teaching at Summer School for Congregational Ministers, Deering, N. H.

On May 8th the General Federation of Women's Clubs announced a list of fifty-three women in thirty different occupations as representing "the great strides made by women in the past fifty years." In the field of religion were the names of Dr. Georgia E. Harkness of Garrett and Dr. Hilda L. Ives of Andover Newton.

Dr. White: June 11-July 11, teaching at Congregational Summer School for Ministers, Sylvan Dale, Loveland, Colo.; Aug. 4-9, on faculty at Isles of Shoals, N. H.

Mrs. Lobingier: at Rockport for six weeks, enjoying her hobby of painting.

Miss Stratton: either summer school study, the Mexican Seminar, or the Bread Loaf Writers' Conference, Middlebury College.

Dr. Brush: late August, Ocean Park, teaching the Life of Christ. He and his family are now in their new home at 66 Oxford Road.

Mr. Pierce: July 7-Aug. 15, graduate study, Boston University.

We are very pleased to announce that at the Brown University Commencement on June 16, Mr. Merritt was honored with the D.D. degree.

Dr. Robbins: through July 27, First Baptist Church, Lynn; August, Charleston, W. Va.; Sept. 1-6, Nova Scotia.

AMONG THE ALUMNI

1896

Edwin B. Dolan retired on Dec. 7 as Field Secretary of the Massachusetts Baptist Convention, having completed twenty-two years of much-appreciated service in that capacity.

1907

Ferdinand F. Peterson, formerly minister of the Central Square Baptist Church, Portland, Me., is pastor of the First Baptist Church, Weston. Dr. Peterson served as a trustee of the School from 1931 to 1939.

1912

Lt. Col. Frank C. Rideout, U. S. Army, retired, is now living at 209 Pleasant St., Newton Centre.

1913

A. T. June has written a 32-page booklet, published by Zondervan Publishing House, Grand Rapids, Mich., entitled, "The Greatest Manual on Holy Living in Existence: An Exposition of Colossians 3:1-17." His address is now Sebago Lake. Maine.

1914

Archibald G. Adams, in addition to his teaching at Temple University, is pastor of the Baptist Church at North Wales, Pa.

Warren C. Goodwin is pastor of the Baptist Church, Londonderry, N. H.

On Oct. 30, 1940 Isaac Higginbotham was elected General Secretary of the Massachusetts Baptist Convention, to fill the vacancy caused by the retirement on July 1, 1940 of Hugh A. Heath. We take double interest because one of these men is a widely-respected alumnus and the other the much-beloved President of the Board of Trustees of N. T. I.

1918

Norris E. Woodbury is pastor of the Baptist Church in Madison, N. H.

1924

E. E. Elmajian has published a hymnal in English, Armenian, and Turkish, entitled "Spiritual Hymns of Worship." In many Armenian congregations all three languages are represented, and the groups using them are usually unable to speak the other two. Consequently each hymn in this book is printed in all three languages.

1925

Merle H. Mason received the A.M. degree in Philosophy from Brown University in the awarding of advanced degrees last fall.

1927

The many friends of Marlin D. Farnum are delighted that he is home on furlough with his family, from Japan.

1928

Perry L. Jackson and Mrs. Jackson are carrying on a fine work among the Indians of Oklahoma. If you wish a home missions project for some group in your church, write them at Saddle Mountain, Okla., regarding the need for materials for Vacation Schools, or for gifts for Christmas celebrations among the Indians. A second daughter was born to Perry and Dorothy on May 26.

1929

A censored letter received this spring from Elmer G. and Margaret Hall tells of their work in Léopoldville-Ouest, Congo Belge. Increase in baptisms over previous year, 40 per cent; Sunday School, 34 per cent; church members, 7 per cent (there is a large floating population in the city). The Halls and their daughters, Geraldine and Ndala, are now in this country on furlough.

1930

Elmer C. Adams became on Dec. 7 the Field Secretary of the Massachusetts Baptist Convention.

1931

Ellsworth M. Smith, who in 1935-36 was Director of Field Work and Instructor in Rural Church at Andover Newton, is now pastor of the Third Presbyterian Church, Chattanooga, Tenn. His work on the Hill during that one year will long be remembered.

1932

Paul V. Goodwin and Dorothy announced on Jan. 3 the birth of a son, Robert Wayne.

H. Raymond Phelts resigned the pastorate of the Congregational Church, North Conway, N. H., to become minister of the Congregational Church, Maple Shade, N. J.

1933

Robert W. Bell is rector of St. Mark's Episcopal Church, Marine City, Mich.

Rowland A. Davenport is minister of the First Baptist Church, McMinnville, Oregon.

1934

John G. Gaskill, formerly pastor of the Evangelical Congregational Church, Canton, is now Superintendent of the Maine Bible Society. His address: 19 Pine Street, Portland.

Howard E. Paige is now pastor of the Congregational Church of Windsor, Vt.

1935

Aaron N. Meckel resigned the pastorate of Faneuil Congregational Church, Brighton, to become pastor of the First Church (Congregational), Braintree.

Winthrop H. Richardson, formerly pastor of the Ward Hill Congregational Church, Haverhill, is minister of the Winslow Congregational Church, Taunton.

1936

Perry M. Blankenship is pastor of the South Congregational Church, Peabody.

Dale D. Dutton is minister of the Central Baptist Church, Providence, R. I.

Harry E. Kemp resigned the pastorate of the Chocorua N. H., Baptist Church to become minister of the Baptist Church, East Rochester, N. H.

Eugene B. McAlister is doing a highly commendable work in the Congregational churches at Mayville and Hillsboro, N. D.

Ira Jay Martin, III, is now pastor of the First Baptist Church, Athol.

Ehrenfried Weski, pastor of the Esthonian Church of New York

City, was married on June 30, 1940, to Miss Catherine Glass of Concord, N. H.

1937

Gordon C. Goodier, during the first twelve months of his pastorate at Campton Heights Baptist Church, St. Louis, Mo., received 102 additions to his membership.

Myron J. Hertel, n'37, concluded on February 1 a commendable work at the Boston Baptist Bethel and is now connected with the Agricultural School at Farmdale, N. Y.

David Nielsen is pastor of the Congregational Church, Spring Valley, Minn.

Robert L. Weaver became last fall the minister of the First Baptist Church, Ansonia, Conn.

1938

Evelyn A. Albers is on the staff of the Mt. Pleasant Congregational Church, Washington, D. C.

John G. Clarke and Beth Pendleton Clarke are in Acworth, Georgia. John is pastor of the Baptist Church.

Joy Parsons Lyford, who lives in Fremont, N. H., will direct Camp Ataloa, Ocean Park, Me., July 26-Aug. 9, 1941.

William J. Robbins is assistant in the department of Biblical Literature at Brown University and is continuing his graduate studies there.

1939

A ten-page printed letter from Gordon Barss, n'39, tells of his and his wife's experiences in India during their first year there. Writing from Cocanada, East Godavari, they describe vividly language work, field work, conferences, and meetings with Gordon's father and mother.

The First Baptist Church, Charlestown, of which Robert D. Mitchell is pastor, celebrated in May its 140th anniversary. Incidentally, on March 6 the Mitchells announced the birth of a son, David Dawson.

Rev. and Mrs. Francis G. Ricker announced the birth of a daughter on Dec. 1. Frank is minister of the First Parish (Unitarian), Waltham.

Florence Majors Robinson (Mrs. William) is living at 29 School St., Newport, R. I.

J. Walter Sillen, formerly pastor of Beth Eden Baptist Church, Waltham, began on Feb. 16 his work as minister of the First Baptist Church, New Bedford. On Feb. 10 a daughter, Martha, was born to Walter and Mrs. Sillen.

1940

Glen E. Aldrich was ordained in the First Congregational Church, Wayland, Mich., May 12.

Morris F. Arnold, n'40, and Peggy announced on May 23 the birth of a daughter, Jaqueline Fairchild.

G. Harold Bayless is pastor of the Colorado Avenue Baptist Church, Dayton, Ohio.

George F. Fisher, Student Pastor for Congregational Students at the University of Seattle, Wash., was ordained on Dec. 9.

Norman C. MacLean became last October the pastor of the Central Congregational Church, Chelsea, and of the Baker-Maverick Congregational Church, East Boston. He was married on New Year's Day to Ruth D. Peterson of Brockton. Dean Dabney officiated.

Earle F. Stirewalt is pastor of the Nahunta and Hoboken Baptist Churches, Ga.

C. Edwin Warren, Jr., is on the staff of the Henry Street United Church, New York City. This organization is made up of the Mariners' Temple (Baptist) and Sea and Land (Presbyterian).

Hagop A. Chakmakjian, who was a special student on the Hill the first part of this year, is pastor of the Pilgrim Armenian Church, Fresno, Calif., and has been joined by his family from Syria.

REUNION OF EARHART FELLOWS AND TEACHERS OF CLINICAL TRAINING

By A. Philip Guiles

FORMER Earheart Fellows and Teachers of the New England School for Clinical Training met at Four-Winds Farms at Princeton, Mass., June 2, 3, and 4 for forty-eight hours of hard work, joyous fellowship, and general recreation.

This reunion of Earhart Fellows of Andover Newton, and the teachers of Clinical Training, gave us a feeling of "belonging" which we had never felt before. The theological schools have welcomed us on their teaching staffs; pastors' conferences and association meetings have listened to us and encouraged us as we have talked with them about our intensified and controlled work and clinical experiences with troubled people; and the general hospitals and parishes have opened the doors to us as we have settled down to a limited amount of spiritual ministration done thoroughly and, we trust, done well. So as time goes on, if we do not prove to be "good and faithful servants," it will not be because the seminaries, the parishes, and the hospitals have not given us the opportunities. All of us came away from these sessions of reports and discussion, with a sense of solidarity or group loyalty, and a sense of mission, appropriate, I believe, to our possible meaning and the actual opportunities which lie ahead.

It is gratifying to note the part Andover Newton has had in developing this branch of theological education and training and service, as we see below the theological schools which have included our men on their faculties, and the parishes and hospital training centers which have received us. The personnel of the conference was as follows: Professor David H. Gilliatt, Bonebrake Theological Seminary; Rev. Chas. E. S. Kraemer, Presbyterian Church, Leland, Miss.; Rev. James Burns, Director of Activities, Gould Farm, Gt. Barrington, Mass.; Rev. Wayne E. Hoyle, Congregational Church, N. Conway, N. H.; Rev. John G. Clarke, Baptist Church, Acworth, Georgia; Rev. George M.

Thomas, Earhart Fellow, Andover Newton Theological School; Rev. Wilfred L. Lowe, Congregational Church and Missionary to the Indians, Brand Marais, Minn.; Professor Alexander D. Dodd, Bangor Theological Seminary, and Chaplain at Eastern Maine General Hospital; Professor A. Philip Guiles, Andover Newton Theological School, and Associate to the Ministers, Old South Church, Boston; Professor David Eitzen, School of Religion of the University of Southern California; Rev. Emerson Blodgett, Congregational Church, Wayland, Mass., and Chaplain of the Massachusetts Council of Churches at the Boston City Hospital; Rev. David R. Hunter, Grace Episcopal Church, Bridgewater, Mass., and Instructor in Pastoral Care, Episcopal Theological School; Rev. Russell L. Dicks, Chaplain at the Presbyterian Hospital, Chicago, and Instructor at Chicago Theological Seminary, Presbyterian Theological Seminary, and Garrett Biblical Institute. Guests of our Clinical Training Conference were: Rev. Seward Hiltner, Secretary of the Committee on Religion and Health of the Federal Council of Churches of Christ in America, and Rev. Anton T. Boisen, Research Associate, Chicago Theological Seminary.

IN MEMORIAM

ANDOVER NECROLOGY

Thomas Earle Babb, 1868; Charles Lemon Hall, 1874; Charles Edmund Steele, 1875; Harry Pierce Nichols, 1875; Joseph Newton Walker, 1880; William Capell Calland, 1880; Franklin Fuller Gunn, 1886; Francis Edge Kavenaugh, 1886; Frank Churchill Scoville, 1886; Frederick George Chutter, 1887; Frank Wilbur Merrick, 1892.

NEWTON NECROLOGY

Albanus Kimball Gurney, 1874; Edward Andrew Read, 1878; George Merriam, 1882; Drew Thompson Wyman, 1883; Frank S. Weston, 1884; Samuel Willis Hamblen, 1889; Charles Lincoln White, 1890; John Abisha Shaw, 1891; Frederick Joseph Bradshaw, 1893; William Green Jones, 1893; William Alva Brady, 1897; Norman Augustus MacNeil, 1897; Bernard Christopher, 1898; Eugene Howard Stover, 1898; William Bradley Whitney, 1900; Arthur Wordsworth Cleaves, 1901; Archibald Mason, 1901; David Winslow Lovett, 1902; John Andrew Mitchell, 1903; Frank Lewis Cann, 1904; Seymour Ellsworth Moon, 1904; Joseph Francis Russell, 1905; Henry Rosebrook Boyer, 1911; Jonathan Snow Lewis, 1911; David Beattie Smith, 1938.

BOOKS OF INTEREST TO MINISTERS

With very few exceptions, all of the following books were sent to the *Bulletin* for review. At the end of the section is a list of others which have been received, some of which will be reviewed later.—EDITOR.

The Christian Fellowship, by Nels F. S. Ferré. New York: Harper, 1940. 236p. $2.00.

The significance of this book lies both in what it contains and in what it promises for the future. The contents are chapters on the main issues of contemporary religious thought. As theology poises itself upon a new venture in a new world both the old orthodoxy and the old liberalism are inadequate. A bold and creative mind is needed. We in Andover Newton and in the widening circle of his friends are not surprised to find this evidence of such a mind in our colleague—Nels Ferré.

Professor Ferré is intensely aware of the need for a socially dynamic religious faith. His comprehensive ideal is "freedom and faithfulness in fellowship." It is impossible here even to outline his treatment of all aspects of the religious life in the light of this ideal. But mention may be made of two chapters, of one because of its value as practical interpretation, and of the other because of its fundamental importance to the whole theme of religious faith.

In a chapter on "The Kingdom of God and the Christian Church" the distinction is made between the Christian Church Catholic and the Christian Church Corporate. The Christian Church Catholic is the divine reality of fellowship with God and through God with men in the spirit of Christ. This is the continuation of the incarnation in history. But the actual Church is the Christan Church Corporate and it is beset by all the imperfections and limitations that we know so well in history. But the one is not to be thought of apart from the other, for the Church, though Catholic and divine, is in history in the Church Corporate. The Roman Church, therefore, is not the "Catholic" Church but the Church Corporate, and the low church doctrine of a mere human historic institution is also inadequate because it does not recognize the fact of the divine fellowship which is in some measure present wherever there is anything that can rightly be called the Church.

The other chapter I want to mention is the first one, which is entitled "Religious Knowledge as a Social Act." It is a rather compact outline of the theory of knowledge upon which Dr. Ferré proposes to base his claim to the validity of religious faith. I should like to emphasize here that no one who hopes to make any enduring contribution to theological thinking in this day can escape the question of the nature of religious knowledge and the meaning of revelation. One must either accept some already current theory or construct one of his own. Ferré does the latter. He leaves the limitations of knowledge as it is understood within the strict limits of natural science and seeks a meaning for knowledge which recognizes the *fact* that knowledge *is* social and that also makes it fully applicable to the totality of social experience with which religion must deal. His criterion is "workability" or "social adequacy." The point is well made and is of great importance. All the elements of our knowing—intellectual, emotional, and volitional—must be taken account of in religion as they are not in any special science. This is the most complete act of knowledge and while the rational and empirical rules that prevail in science must be fully respected, we must in religious faith also have a sound guide for that extension of knowledge which actual life and meaning require but which the ordinary rules do not supply. It is this which Ferré has provided in his criterion of social adequacy. It is to be hoped that readers of the book will not be afraid of the rigorous thinking of this first chapter. It isn't as hard as it looks and it is worth reading and careful study. H. V. W.

The Great Century, A. D. 1800-A. D. 1914: Europe and the United States of America, by Kenneth Scott Latourette. New York: Harper, 1941. 516p. $3.50. (*A History of the Expansion of Christianity,* vol. IV.)

Nobody who has read even one of the Latourette volumes on *The Expansion of Christianity* can doubt that here is an undertaking of great moment in historical authorship. The Yale professor is writing his name alongside those of Harnack and Schaff. His own satisfaction must be great as he learns of the welcome accorded his work everywhere. Harnack's brilliant work on the first three centuries is probably the only other comparable endeavor to write the missionary history of our faith on a large scale. Such volumes as Robinson's *The Conversion of Europe* and E. C. Moore's *Spread of Christianity in the Modern World* are lesser achievements, though useful. Latourette is compiling the whole history of Christianity from the missionary standpoint. The amount of work which this entails is obvious to anyone; if he doubts, let him spend an hour or two with any one of the volumes.

The Great Century is the fourth large volume in the series which will comprise seven. The first three volumes bring the story to the year 1800. Latourette's sense of the importance of the years since 1800, or, let us say, since Napoleon's downfall, is so great that he is giving nearly half of his labor to this "Great Century." His conviction is that the proliferation of the Christian movement in the Nineteenth Century is overwhelmingly significant from the viewpoint of the whole, and that it therefore deserves all the attention he is giving it. The period from 1789 (or better, 1815) to 1914 is the most widely peaceful period in world history. By 1800 every major land-mass in the world, except Australia, had been reached and cultivated by Christian missionaries. The ripening of myriad goodly fruits awaited this long period of comparatively peaceful relations among the peoples of the world. Since 1914 the Christian movement has been violently threatened by nationalism, which Latourette calls, quoting Arnold Toynbee, "a sour ferment of the new wine of democracy in the old bottles of tribalism." We trust that he will find faith and courage to write the seventh and last volume which he proposes, and which will, in his own words, "trace the course of Christianity in the thrilling and terrifying world which began to take shape after 1914." His optimism, to use a secular word, is equal to the task. He knows Christ has the future.

This fourth volume deals with Europe and the United States in

"The Great Century." Let me neglect Europe in this brief review and stress the value of this encyclopedic treatment of religious history in our own land. Here are nearly 300 pages on the enormously complicated history of American Christianity. We watch the old stock on the westward-moving frontier, the new stock crowding the growing cities, the numerous foreign language groups, their churches, missions to them, the Indians, the negroes. The detail is too full for pleasant pastime reading. One need look, moreover, for none of the brilliant and flashing generalizations of a Troeltsch or a Harnack. Dr. Latourette's method is thorough, cautious, balanced. Over against a mass of patiently accumulated detail he follows his familiar procedure of weighing first the effect of Christianity upon the environment, and then of the environment upon Christianity. Striking gains were indubitably achieved; but dangerous pressures both from without and within must cause us to view the progress and the prospect with a somewhat chastened joy. When a scholar of the stature of Latourette allows us even a chastened joy in past achievement, ought we not to thank God and unfurl the banner of courage? J. W. B.

The Philosophy of Schleiermacher, by Richard B. Brandt. New York: Harper, 1941. 350p. $3.

This work is a dissertation, in an abbreviated and revised form, submitted to the faculty of Yale University in 1936 in partial fulfilment of the requirements for the Ph.D. degree. There are Ph.D. theses of various kinds, good, bad, and indifferent. This thesis however is different. It is an admirable book in its conception, construction, understanding, extensive reading, and critical appreciation.

Schleiermacher had made a strong appeal to the author for some years, and then finally came the determination and opportunity to make a thorough study of him. While he recognizes and appreciates the many-sidedness of Schleiermacher, and has important things to say on these various subjects, he concentrates on the religious and epistemological aspects of his thought. Many others have done much to expound his religious thought, but Dr. Brandt gives equal if indeed not greater, attention to his epistemology and its bearing on his religious and ethical thought. Herein lies the significance and values of his treatise.

At a time when some Barthians in Germany and in our country write disparagingly of Schleiermacher because of his stress on experience, his appreciation of emotion, and his fundamental conviction of the rationality and normality of religion, and his belief that it rises out of man's nature in touch with reality, and while they think in the terms of vertical revelation, man's inability to know God, and a more or less mechanical transmission of religion, it is good to get such a thorough and admirable study of him by a scholar and thinker adequately equipped for the task.

One needs but read the chapter on Schleiermacher's influence, and the long bibliographical list of works which deals with all sides of his thought, to realize the profound and epoch-making significance of his contributions. He is bracketted with Darwin—the two great influences in the 19th century, the one in science, the other in theology. D. E.

The Creed of Christ: an Interpretation of the Lord's Prayer, by Gerald Heard. New York: Harper, 1940. 169p. $2.00.

Any thoughtful reader will find his understanding of the Lord's Prayer deeply stimulated by this book. The author has an unusual approach. He comes as one who is a specialist in the social sciences and in the techniques of worship. The unique value of the book lies in its emphasis on prayer, spiritual discipline, purgation of self, saintliness as the conditions of redemptive power today. To see the truths of Christ's teachings corroborated by psychological experience and the observation of life processes will be more persuasive to many men today than an older dogmatic approach. The section on the forgiveness of sins is notable. Professor Guiles first drew my attention to the book and commends it highly. Criticism of the book would be directed first at its failure to take modern Gospel criticism into account, and secondly at its unduly mystical interpretation of the Gospel, but these limitations are minor.

A. N. W.

Harper's Topical Concordance, compiled by Charles R. Joy. New York: Harper, 1940. 478p. $3.95.

This is not a concordance in the usual sense of the word, but an arrangement of pertinent texts under various topics for the preacher. As such it is necessarily somewhat subjective but used with scholarly discrimination and with a standard concordance and commentary it will have considerable practical value for topical Biblical preaching. It represents long and faithful study.

J. P. B.

'Way Away Tales, from Away-off-from-anywhere-Land, tr. and adapted by Edward Norman Harris. Phil. Judson, 1940. 142p. $2.00.

Out of the years spent among the Karens, who are one of the virile jungle races that live along the Burma Road, Dr. Harris has collected legends and folklore, and in *'Way Away Tales,* he gives them to us in delightful form. Something of a Karen "Uncle Remus," *'Way Away Tales* will appeal at once to boys and girls, and will fascinate older people as well. As the son of a missionary, Dr. Harris when a boy played and attended school with Karen boys. From them and from their elders, he heard the tales that make up this book. Dr. Harris has an unrivaled knowledge of the Karens, their language, their racial heritage, and their legends, and these stories echo the very genius of the Karen people.

J. C. R.

The Four Pillars of Democracy, by Edgar J. Goodspeed. New York: Harper, 1940. 148p. $1.75.

The Four Pillars of Democracy is a little book, but a dynamic book. Today democracy is in danger of being lost as the fogs of paganism, cynicism, disillusionment, and defeatism sweep over us. We cannot save democracy by negations. Dr. Goodspeed, from his sound learning, wide experience, deep faith, and vital religion, gives us the great positives that can and will save democracy.

The key word of the book is faith. The four pillars are the faith of science, the faith of humanism, the faith of society, and the faith of religion, "for the synthesis which combines and completes these faiths is the faith of religion . . . The Christian religion achieves this inner adjustment to life and circumstance, and at the same time it does not shrink from great endeavor, when the need for it presents itself."

The Four Pillars of Democracy is an informing book, a stimulating book, and a book that will enable us more courageously and positively to work for a better world. J. C. R.

The Problem of Religious Knowledge, by Douglas Clyde Macintosh. New York: Harper, 1940. 390p. $3.50.

The natural temptation for the minister is to read books of the hour. If, however, we are to be up to today's challenge to meet at all adequately the prophetic function of the Protestant ministry, what we must do is to study and ponder the books which deal with basic religious issues. On one such basic subject Professor Macintosh, who needs no introduction to readers of the *Bulletin,* has given us a weighty work. Because the reviewer has pondered the whole book, he feels free to stress that it makes a real contribution. The reading is not hard, but will definitely prove wearisome *unless* the reader is himself honestly wrestling with the problem. The book gives a most comprehensive survey of the modern thought on this question of religious knowledge. Although Professor Macintosh is scrupulously fair, he describes so many positions that he cannot give enough background to the views of other thinkers, nor state adequately the deeper reasons which made them arrive at their conclusions. His own view of critical monism is simply, clearly, and convincingly set forth, and much concrete material is included to show how the right religious adjustment operates to give us religious knowledge. The reviewer, after careful consideration, heartily recommends this book to the kind of scholarly pastor who can take a thoughtful book, come to it with a strong momentum of interest, and take from it something of the vision of the original thinker.

N. F. S. F.

Prophetic Patriotism, by Carter Helm Jones. Nashville: Broadman Press, 1941. 168p. $1.00.

These sermons by a widely known Southern Baptist minister are characterized by a broad human sympathy and a practical emphasis. They reveal a rich scriptural background and a genuine devotional tone. Stenographically reported (Dr. Jones claims he never wrote a sermon in all his life), these sermons reflect the strength and weakness of extempore preaching. The use of alliteration appears in the titles: "The Peril of the Partial," "Back to Bethel," and "The Lure of Literalism." The closing address, "Can We Still Be Baptists?" was delivered before the Northern Baptist Convention in Los Angeles, California, in 1915. After fifty-six years of service, Carter Helm Jones still glories in the work of the Christian ministry as pastor of the Baptist Church in Williamsburg, Virginia. V. D.

What We Mean by Religion, by Willard L. Sperry. New York: Harper, 1940. 177p. $1.75.

The five luminous chapters which constitute this volume are lectures delivered at Florida Southern College in 1940. They are entitled *Religion, Faith, Prayer, Morals, God.* The author undertakes not so much a definition of these terms as a description of them along broad lines both scholarly and popular. He presents the difficulties which confront the minds of men today but he points the way out of our labyrinthine doubts to vital belief in the basic ideas of religion. There is both depth of thought and power of expression in these pages. R. M. V.

Manifest Victory: a Quest and a Testimony, by J. R. Moseley. New York: Harper, 1941. 238p. $1.50.

Here we have what might almost be called a recapitulation in the life of one man of James' *Varieties of Religious Experience.* Educated at Peabody, Mercer, Chicago, Harvard, and Heidelberg, at one time the most popular teacher at Mercer, editorial writer for the *Macon Telegraph,* contributor to the *Christian Science Monitor* and other papers, J. R. Moseley is thoroughly conversant with religious thought, historical and modern. Some of his experiences, especially those dealing with healing and speaking with tongues, are strange, almost bizarre; but there is no doubt of the sincerity of this very human and practical personal witness of one who sought to give himself unreservedly to God and and to the service of his fellows. In an easy, flowing style, Moseley tells of the triumphant and helpful working of the Holy Spirit as he found, and has led others to find, manifest victory. This is an interesting, startling, thought-provoking contribution to religious literature.

J. C. R.

BOOKS RECEIVED

An Enlightened Conscience, by Irl G. Whitchurch. New York: Harper, 1941. 282p. $3.50. (To be reviewed.)

The Code of Christ: An Interpretation of the Beatitudes, by Gerald Heard. New York: Harper, 1941. 168p. $1.50. (To be reviewed.)

The Ephesian Tradition: An Oral Source of the Fourth Gospel, by H. E. Dana. Kansas City: Kansas City Seminary Press, 1940. 175p. $1. (To be reviewed.)

Fundamentals of Christian Statesmanship: A Study of the Bible from the Standpoint of Politics and the State, by James Wallace. New York: Revell, 1939. 380p. $3. (To be reviewed.)

The Two Humanities: an Attempt at a Christian Interpretation of History in the Light of War, by D. R. Davies. New York: Harper, 1940. 256p. $2.50. (To be reviewed.)

Fifty Fruitful Years, 1891-1941: The Story of the Sunday School Board of the Southern Baptist Convention, by P. E. Burroughs. Nashville: Broadman, 1941. 333p. $1. (To be reviewed.)

The Living Christ in the Life of Today, the First Baptist Hour, [ed.] by S. F. Lowe. Nashville: Broadman, 1941. 128p. $1.

Kept by the Power of God, by John W. Phillips. Nashville: Broadman, 1941. 148p. $1.

A Quest for God, by R. C. Campbell. Nashville: Broadman, 1941. 153p. $1.

THE STUDENT SUPPLEMENT

In order to collect material for the Student Supplement, a Prize Contest was held at the end of the year. Of the original essays and poems submitted, the following are printed as representative of student thinking and writing. The judges, Professor Amos N. Wilder, Mrs. Russell C. Tuck, and Dr. John W. Brush voted first prize in the essay division to Phyllis L. Benner; in the poetry division, to Hilda Emily Mayer.

The prize-winning essay

AN EPISTLE OF PHILEMON TO PAUL, A PRISONER IN ROME

By PHYLLIS L. BENNER

The following is an imaginary letter written by Philemon to Paul in prison in Rome in answer to the letter which Paul sent to Philemon asking him to receive into his household as a Christian brother his runaway slave, Onesimus. It grew up as a result of the translation of this epistle to Philemon in the Elementary Greek class, and tries to portray what may have been Philemon's answer to Paul's request.

PHILEMON, a servant of Jesus Christ, and beloved Apphia, and Archippus, and the church in our house, to Paul, dearly beloved apostle, in bondage on account of the Gospel. Grace to you and peace from God our Father and the Lord Jesus Christ.

I give thanks to God always for the privilege which was mine in knowing and in working with you, and in learning from you of the life and death and resurrection of our Lord and Saviour Jesus Christ. I pray daily that I may continue in the way which He lived and which you taught me.

It is in all humility and sincerity that I now write to you of our mutual concern for Onesimus. In this situation, as in many others past and yet to come, I am still but an apprentice and a learner in the great way of Christ. Since my recent conversion to your Gospel, many customs and traditions to which I have always conformed without questioning, I now find more and more hard to reconcile with the spirit of Jesus.

You will remember that before I accepted Christianity I believed in what I as a Christian would now call superstition, and even immorality. God could be reached only through emotion and ecstasy. It was and is a hard change from those beliefs and practices to Christianity. Heretofore there was no connection between my religion and my life, except as the former gave me release and emotional inspiration. But now I see that the way of our Lord Jesus makes it imperative that there be no such separation. Our lives must be permeated with the spirit of God. Our lives must be changed. Never did my former religion demand of me or of my fellow-believers that we question the many customs and ways of our fathers, or of our government and rulers.

When your letter was brought to me, asking me to receive into my household again Onesimus whom I had despaired of ever recovering, my first reaction was to exact the price of disloyalty and to proceed as I would have before I accepted Christ. He was my property, and if he were to continue to be valuable to me, he must be taught to obey; that rebellious spirit of his must be broken. To do otherwise would be to risk the loss of my property and the disruption of my whole household. License and disobedience would prevail where there should be discipline and obedience.

But the spirit of Christ spoke to me in your words. The constraint of Christian love took hold of me. Never before had I thought that the Christian love which you teach and live could extend to the relationship between Master and slave. Love, I thought, was for free men. Then I realized that if a slave such as Onesimus were capable of being a Christian, then perhaps such a new sort of love might be.

What was I to do? Would it be expedient to leave this slave Onesimus unpunished, and thus risk the danger of encouraging similar infractions? This slave had committed a serious crime; would not common justice, and even the justice of God demand punishment? Or should I receive him in the spirit of forgiveness? As one who was also a Christian, and thus a Christian brother?

This was indeed a difficult choice. It is now, however, with the joy of Christian testimony both in my own life and in witness to God's grace for others, that I tell you of our reconciliation. With that inner turmoil still raging in my heart and mind, I sent for Onesimus to come to me. Perhaps he had changed, too, after meeting the Lord Jesus through you. Indeed, as I waited for him to come, I wondered if perhaps his changed life might not be the answer. After all, I pride myself on my justness to all men and even to my slaves. If his life were changed, then probably no longer would he be the old trouble maker, stirring up dissatisfaction and rebellion in my household.

When Onesimus came to me he was not the old slave. But a new man walked in, the man whom you had loved, and still do love. If I could have foreseen two days ago that I should ever think of a slave as a man, I would have dismissed it as a fantasy. But when I saw him, I saw, not a slave, but a young man. A young man! There was a new humility in his face; and yet he was not spiritless. No longer was he the sullen and malicious slave who had once irked me so much. I saw you in him, your son, and the spirit of the Lord Jesus, his Master.

Then I began to see all of these questions of right and order and custom, not, as formerly, through law, but as something now deeply personal. For I found myself no longer bound either to custom or to anxiety over the welfare of my household. I felt the hand of the Lord Jesus upon my shoulder, and He said to me, "He is my son, and your brother." It was with joy, and that joy still continues deep within my heart, that I saw the happiness of Onesimus at being received as a Christian brother. How much he dreaded coming back to me only he and God know. There was a great relief in his heart and joy on his face when he found, not the old taskmaster which I must have been (through ignorance), but this new man in Jesus.

How much more profitable is a Christian brother than a mere slave!

So I am further indebted to you, for these are your gifts to me, both the new birth of Onesimus, my brother, and also my own growth in Christian understanding. For now I know that God is just—yes. But above and including that justice is His love—love for all men, and even for slaves. Never did I really know or understand this before.

I do not yet know how this situation will resolve itself. You suggest that you could use him as a worker and a servant with you, now a prisoner for the Lord Jesus in Rome. I would gladly send him to you to be your slave, or freeman, if I thought that it were God's will for him to go there with you. Yet his old friends are here. And already a new attitude prevails among them both outside of and within my household since he has returned. Perhaps if he stayed here, my household would be permeated with a new willingness to co-operate and work together. He may help some of them to become Christians!

Also, I need him near me constantly, both because he has become very near and dear to me, and because his presence reminds me that I must always be on the watch for new ways to put this Christianity of mine to work. I am so near to my old ways of life that I fear that without him near me I would revert to my old evil and thoughtless ways. I pray God that I will not, and that He will strengthen me daily in this my new way of life.

With deep gratitude do I remember what it is that I owe you, and this was called to my mind very forcibly as I read your letter. I do, indeed, owe you my very life, even more than my life, for that were as nothing without the Lord Jesus, whom you showed to me both in your words and in your very acts. Nor am I the only one here in my household or in the Church which meets in my house whose debt to you is very great. We all praise God for you.

Onesimus our brother assures us again and again that you are well and kindly treated there in your Roman household, and that your dauntless spirit continues to shine forth with the love and zeal of our Lord Jesus, so much so that men both of noble parentage and of humble origin are won daily to our Lord Jesus. May the God who made us and who sent to us the Lord Jesus continue to strengthen and aid and guard you in this your life work.

But great as is your chance in Rome, and the need for you there, we all pray daily that you may be freed from your bondage and restricted labor there, and may be allowed to us your children whom you have begotten in the bondage and service of Jesus Christ.

For we need you. Much as your letters help us, we need you continually by our side to help us with such problems as arise daily. For how can we learn the answers, or decide them alone? We are but mere children. But you have seen our Lord Jesus!

So it is that all of us wait so eagerly for you to come to us, that you may instruct us further. Apphia, Archippus, and the brethren of the church meeting in my house are encouraged by your remembrance of them, and salute you. The grace of God be with you.

A PLEA FOR REASON

By Edwin H. Shuman

SOME university professor has said: "We are largely what we are because we are where we are." How easy it is in our day and generation to repeat the curbstone opinions of the group or the class with which we happen to be living. And how easy it is to have our political thinking and our judgements determined by the mass thinking of the community where we chance to dwell. When you think of it for a moment, political elections are largely determined by block-thinking, just as the political conventions select their candidates by the volume of cheers they get. Imagine, if you can, kindly words said of President Roosevelt and the third term by the residents of Kansas and Vermont and even Maine. Or imagine New York City today elevating a Republican to the office of Mayor. Imagine the impregnable Democrat South casting its electoral votes for an Alf Landon or a Wendell Willkie. Analyze the minds of the individual citizen of Kansas, Vermont, or of New York, or of the solid South and what does that analysis reveal? Independent thinking which leads to independent conclusions? Not at all. An old proverb said: "I am what I eat." A more modern version is: "When in Rome, do as the Romans do."

All of which prompts the inquiry: Just what is happening in our boasted democratic nation to its spirit and its ideals? What are some of the dangers that imperil it? Have we ceased to comprehend exactly what a democracy is, and therefore know not how to appraise it?

I read some time ago about a small boy's conception of democracy. A Columbia University student was making his way through one of the parks in the city when he heard the excited, if somewhat suppressed, voices of a gang of youngsters who were evidently plotting some mischief. The student paused to hear what the conversation was about. It seemed that the leader had suggested a raid on a neighboring grocer's fruit stand. Not all of the boys were convinced of the soundness of the idea, but those who objected were apparently basing their protestations upon certain moral grounds. Finally, the leader said: "Come on. Let's take a vote on it. All you guys that want apples hold up your hands." Still two or three held back. Then, "What's the matter with you fellows," admonished the modern leader; "don't you believe in democracy? Come on!" And off they went.

I wonder if that little story does not illustrate the way in which our democracy is departing from its ancient landmarks. And I wonder, too, if it is not typical of what is happening among too many of our leaders in political, social, and economic thought. That is, isn't it form without substance, war-cry without purpose, the worship of the fetish and not the worship of the true God?

May I speak my personal convictions and say that no democracy, however precious it may be to a people, is secure to those who love it, if a people are not taught to disregard appeal to passion or self-interest, and to give heed to clear thinking,—to an analysis of all factors involved, to a careful tracing of causes to their effects, to a detection of false premises, and to a willingness to abide the consequences. And yet some of our text-books offer the threadworn hypothesis that man is a creature who rarely reasons, and that conviction or cold reasoning must always be wrapped up in the warm woolen rags of emotional appeals. Acting upon this diabolical notion, ministers cut their sermons from forty to twenty and even ten minutes lest the sinner suffer a headache; and too many public speakers who are wont to move on that high plane of singing logic now adopt every scheme of entertainment of which the human brain can conceive. So it must be, they argue, if we would secure overt action.

Well, such was the method employed by Peter the Hermit and that host of other rabble-rousers who sent pilgrimages upon their way and to death. Such was the method of a Coxey centuries later who sent his ragged army on its way to Washington. And such today are the emotional appeals of a Hitler and a Mussolini and many voices in our own land, emotional appeals that produce mass action. If action through appeal to the emotion is the end and aim of speech, then such methods may be justified. But if this must be the way to direct the destiny of a democracy in which the individual counts, then we may as well face its inevitable ruin. No democracy can long continue unless its people are taught to think as individuals. Ossification is the result of the unused brain.

I cannot believe that some of our text-books are right in their defense of the need of so much persuasion in public address. The powerful addresses of a Webster and a Grady abounded in searching logic that taxed the minds of those who listened. The late Senator Borah ventured little into the fields of the emotion. A Bob LaFollette hits at the bull's-eye and pays little heed to emotion. Let us thank God that there are still those in public life who believe that they address thinking beings.

Influenced by the modern method of mass action with judgements swayed by the raucous voices of a Hitler or a Mussolini as they storm the citadel of emotion, the average American spellbinder likewise hitches his appeal to the swaying vehicle of a political party or attaches himself to some other political or social force whose only cause for existence is to serve as a substitute for individual thinking. One wonders as he listens to great conventions in which the program is planned for psychological effects upon yelling thousands just how much actual thinking goes on in the brains of these thousands. Or listen to the pleading voices of some of our speakers on the radio whose aim seems to be not to present a logical analysis of a great problem but rather to resort to the argumentum ad hominem and thereby seek to win the listeners to his side. Slowly turn the dial of your radio and learn how little there is that comes over the air today that can be called calm and dispassionate thinking. Then tell me, if you dare, that democracy hasn't a dangerous foe in appeals made by our leaders through passion, self-interest, and mass thinking. No democracy can long live on that diet.

The dignity of clear thinking, of logical reasoning, of fair dealing with discovered truth—these ought to be taught in schoolroom, in textbook, by the radio, on the platform, and in the church. Give to the throbbing heart its modicum of attention, but offer to the thinking mechanism that tops every human trunk the maximum of attention, the burden of the work to do.

Says Stanley Baldwin aptly: "If liberty of the individual is to be preserved, it is vital that the individual shall know what is going on, should form his opinion, should give his judgement, for that is the foundation of an orderly democratic government." And by that Stanley Baldwin meant, if he means anything at all, that the heads or the minds in a democracy are supreme. Place emotional appeal above calm reasoning and you destroy independence of thinking, prevent the forming of honest opinion, and substitute passion for judgement.

Democracy is not mass rule or majority rule or dictatorial rule. It has been defined as the "organization of society on the basis of respect for the individual." If this is an acceptable definition, it is certainly more than a mere show of hands or volume of sound. It means a society in which there shall be taught respect for the dignity of human beings; it implies a system of justice for all men under law; it implies an honestly formed public opinion to enable men to make decisions about their common problems as near to the truth as man may hope to approach.

For the protection of these rights, as opposed to the methods that smack of the work of the charlatan I would plead today. For only as we give worth to the individual's right to think to right conclusions, and protect him against pressure from the mob, can we rest assured that the form of government under which we have prospered for a hundred and sixty odd years is likely to endure.

The prize-winning poem

SHEKINAH

Not candle, robe or priest for my believing
   Prepare the sacred Presence manifest;
But gentle hands that bring to my receiving
   My daily food by loving kindness blessed.

Not pageant, pomp, or choired *Agnus Dei,*
   Vouchsafe to me the angel visitants;
But those dear heads that wear the *Benedicite*
   The secret halo of His uncrowned saints.

Not in the solemn feast before the altar
   Where God is predicate in bread and wine,
But in the patient love that does not falter
   I find the blessed sacrament is mine.

Oh, what to me could make the Splendor clearer—
Above the clouds of doubt, or dim surmise—
Or bring, for me, the holy radiance nearer,
Than the blue glory of my children's eyes!

I need not wait to see the glory shining,
About my common day the nimbus glows;
Each humble task for me His love is shrining,
Each smallest gift His benediction knows.

In leaf and flower I find the heavenly token;
In suffering and secret sacrifice
To my attending heart the Word is spoken;
From hour to hour He gives Himself and dies.

"Broken for you"—and for His dear remembrance
The morning breaks for me the bread divine;
"Drink ye of this"—and in the mystic silence
The stars pour out the universal wine.

. . . .

Open your golden portals, little flowers!
Ye trees, lift up your supplicating hands!
Oh grass, kneel down! Oh hills, lift up your towers!
Bow and adore, oh heart—here the Christ stands!

—Hilda Emily Mayer.

THE CHOICE

Down the dim silent corridors of time
There echoes still the march of human-kind
Eternally, through ages numberless—
Forever coming into life—then rising,
Striving, falling, but to rise again
New-quickened with a ray of shining hope
That trembles like a candle in the wind—
That fades and flickers but to burn once more
With steady gleam—A flame old as the eons
Passed down from dying hands that, but for years,
Would hold it yet, to eager hands of youth
Stretched out to grasp it firmly as their own.
And now we stand—upon the pinnacle
Of all the world has known—ours is the light
To hold aloft that all mankind may see
The Way, the Light, the Truth, that God has given.
Shall we in brave defiance raise it high
Above a world torn wide with war and hate?
Or dash its flame to earth—let dark descend,
Engulfing with quick gloom the hopes of man?
Ours is the choice—God grant we may choose well!

—Barbara Frances Drake.

SONG OF THE NEW APPOINTEES

Dedicated to the women of the Northern Baptist Convention

(The first two lines of the following came to me just as they were on the afternoon preceding our official appointment by the Northern Baptist Convention. After having the thought recur several times I left the meeting and within twenty minutes had written the whole. Six of us sang it the next night to the tune "Finlandia" at the Woman's Fellowship Supper where eight hundred women were gathered.)

Our God has called,
And we would hear His calling.
We would go forth
To teach, and serve, and heal.
We long to take
The Word of Life to others.
And show to them
Your love, and joy, and zeal.

For China's need,
And India's millions dying,
Who have no Christ,
Nor aught to give them hope,
We want to use
Each talent God has given,
That none need longer
In sin's darkness grope.

We would that you
Might help us in this service.
We need your prayers,
Your sympathy, your thought.
You hold the ropes—
We'll serve you in far places,
And so to earth
His Kingdom will be brought.

—Alicia R. Bishop.

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School Bulletin

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In Remembrance

HENRY KALLOCH ROWE, PH.D., D.D.

1869-1941

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PACIFIC SCHOOL
OF RELIGION

Newton Centre, Massachusetts
February, 1942

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 34 FEBRUARY, 1942 NO. 2

Copy of the minute in the Andover Newton faculty records regarding Professor Rowe, sent to his sister, Mrs. Mabel R. Fowle, and his son, Mr. Howard Rowe, by Professor Donovan, Secretary of the Faculty.

> The faculty wish to place on record their appreciation of the services of their late colleague, Professor Henry Kalloch Rowe, and their grief at his death.
>
> He was a man of keen mind, fine literary and esthetic taste, an accomplished scholar, a diligent worker, a Christian gentleman. He served for thirty-five years in the department of Church History, where he introduced courses on sociology and the work of the rural church. His extension lectures and historical writings were of notable value to the seminary and to the churches. His selection to write the history of the City of Newton was a civic tribute. The testimonials at his retirement last June showed the affection and regard in which he was held by hundreds of former students.

The Institution Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

IN AFFECTIONATE REMEMBRANCE

Two Tributes by His Colleagues

•

HENRY K. ROWE

By WILLIAM J. CLOUES

MY dear Mr. Scammon:

In a recent letter you have asked me to write for the February *Bulletin* a tribute to the late Professor Rowe. I take pleasure in responding to your request. I first met Professor Rowe in November, 1910. At that time he stated that the Seminary Library was to be rearranged in the summer of 1911, and that he had been appointed by the Library Committee to make inquiries for an Assistant Librarian. Since I was referred to as a possibility, he sought an interview. This proved favorable and I was later recommended for the position, on account of experience in connection with libraries, and because of pastorates, since graduation from Newton, in four New England states. I received the appointment and began preparation for assuming the duties of the office in July, 1911.

Henry Kalloch Rowe

1869 – 1941

From this brief acquaintance a friendship began, and developed into an intimate and valuable relationship which lasted for nearly thirty years. I found Professor Rowe helpful and cordial as the years went by. I saw a great deal of him, as he used the Library office for study and preparation of his lectures. He was of a quiet disposition, genial and responsive, precise in language, methodical in manners; sometimes saying little but what he said was to the point and gave the impression that he had all too short a time for the special work on hand. He seemed content apparently to let his work and character speak for themselves. He spent much time in preparing his lectures, and especially his bibliographies, which he revised from year to year to keep them up to date. He studied sources and embodied them in his books to give them interest and reality, and to render them of permanent value. He was always the careful scholar, ever desirous of learning the truth and the facts concerning the subject under investigation. One rarely met a man who was so uniform in habits and methods, seldom referring to himself or his personal experiences. He was conservative yet broad minded in opinion and tastes. In the class room he was suggestive and stimulating and sought to bring to his classes all new outlooks in life and letters. He found it necessary as the years passed to revise his lectures and connect them with historic studies, courses in missions, religious education, social science and their branches. This was done with skill, adapted to the changing modes of thought from former times. These studies, constant and faithful, no easy task, found expression from year to year in works of interest and value. Thus he had the unusual privilege of preparing histories of the city of Newton, succeeding Dr. S. F. Smith; of Newton and Andover Seminaries; of Colby Junior College. He also wrote *Landmarks in Christian History; Society, Its Origin and Development; History of Religion in the United States; History of the Christian People Through the Centuries;* and *Modern Pathfinders of Christianity;* several of those were prepared for classroom use. He made frequent use of the biographical method. By constant study he was ready for every new task which might be required by Seminary, city, or church. He was a constant attendant of the Baptist Church in Newton Centre. For recreation he enjoyed scenery, long walks, flowers, and especially the study of bird life. I consider myself fortunate in being associated for so many years with so valuable a friend whose sudden decease I find it hard to reconcile. For all too soon this teacher, scholar, historian, author has been taken from us and gone into the world of light, but his character and works remain to inspire others to similar constancy, fidelity, and worthiness, while he has joined the great company of whom he has written in this life.

HENRY K. ROWE

By Richard M. Vaughan

THE traditional respect which a freshman pays to a senior was never more appropriate than that given by me to Henry K. Rowe when I entered Brown University in September, 1891. Already there were manifest the character, ability, and charm which were the pledge of his distinguished career. After college days our paths diverged for twenty years but they blended again on Andover Newton hill where he was a beloved and honored teacher for thirty-five years.

New England can claim him as one of its distinctions. He came from a New England parsonage, he was educated in New England schools, and his life work was done within the borders of the New England states. There was nothing provincial, however, about him for he had an ecumenical mind and his sympathies were wide as humanity.

The mind of Professor Rowe impressed all who knew him. His knowledge, not alone in his special field of church history, but in the general field of theology and of the social order, was encyclopedic in its range and exactitude. As a writer, he possessed erudition, clarity, judicial poise, and the touch of beauty which characterizes all great literature.

Our friend was a speaker with notable gifts. He told me once that he felt it necessary for years to write what he had to say and to read it to his audience. An adventure in extemporaneous speaking revealed to him his ability to dispense with written preparation. When I listened to him giving an address, I felt as though I viewed a beautiful clock in a glass case where I saw not alone the time of day but a well-made and precise intellectual machine at work. The orderliness of his thought as it moved toward climactic expression, the fitness of well-chosen words to embody his ideas, the spontaneity and freedom of a mind visibly producing superlative goods before our eyes, these gave his message charm and power.

His character was thoroughly Christian in its probity and kindliness. He was modest in his bearing and in his utterance. No harsh and dogmatic words came from his lips. He listened to what others had to say and expressed his own opinions in ways which showed his quiet reliance upon truth by whomsoever spoken. He loved nature as well as humanity. His hobby was birds, a subject in which he was profoundly versed. Like Saint Francis of Assisi, he found delight, instruction, and companionship in "our little sisters, the birds." Loving God, he loved all that God had made.

The qualities to which we refer made him a great teacher. His classroom desk was his throne. Throughout the world his students, as well as his colleagues, remember him with respect, affection, and gratitude.

Reprint from the
ANDOVER NEWTON STUDENT BULLETIN
Issue of September 24, 1941

AS IT must to all men, death came to Dr. Henry K. Rowe, on September 16, 1941.

The simple dignity of the funeral service in the Chapel last Friday afternoon was in keeping with the poise of the soft-spoken Professor of Church History. An early afternoon spirit of benediction bespoke the truth of a good fight, fought; a course finished; a faith kept.

For thirty-five years Dr. Rowe served the ever-flowing procession of classes on the Hill. It was indeed in the spirit of the hymn used in the service, "How firm a foundation, ye saints of the Lord," that in Orientation Week the new class paused in their program to pay tribute to the life that had contributed so much to building the foundations of our School.

Dr. Rowe was born in Boston, March 30, 1869. He was educated at Brown University graduating in the class of 1892. Later, he taught at Monson and Colby Academies and then at Boston University.

His field was history, and he excelled in both religious and secular. He left behind him contributions to both. His *History of the Christian People* has been a standard text for some years and the city of Newton marked its Tercentenary by the publication of his *Tercentenary History of Newton.*

His pen was a busy one, and our heritage is richer for his tokens. His memory will live in the hearts of the several generations of his students and in his books and pamplets.

BOOKS

Landmarks in Christian History (in the Bible Study Union lessons), Charles Scribner's Sons, 1911.
Society, Its Origin and Development, Charles Scribner's Sons, 1916.
The Newton Chapel, The Judson Press, 1920.
The History of Religion in the United States, Macmillan, 1924.
Tercentenary History of Newton, City of Newton, 1930.
History of the Christian People, Macmillan, 1931.
History of Andover Theological Seminary, Thomas Todd Co., 1933.
The First Century of Colby, Harvard Univ. Press, 1937.
Baptists: Their History and Purpose (in the Keystone Graded Courses), The Judson Press, 1938.

PAMPHLETS

Making Over Religious Democracy.
Centralization of Authority Among Baptists.
The Social Service Commission.
Around the World 100 Years Ago.
Judson and the Gospel in Burma.
Morrison and the Opening of China.

E. LINWOOD BRANDIS, '43.

BISHOP LAWRENCE AT ANDOVER

By Edward Dwight Eaton, ex-'75

MAY I indulge in a reminiscence or two of a year long ago, when I had the privilege of a year as student in Andover Seminary. Entering the Middle year class, I was much interested to find as a classmate young William Lawrence, and to become somewhat acquainted with his fine personality. Knowing him to be a member of a prominent Episcopalian family, I formed a theory as to how he came to be in Andover; but I kept it to myself.

Phillips Brooks was then already established in his glorious influence, and whenever I could slip down to Boston for over Sunday, I always heard him once. Meeting him after a service, I ventured to speak of Lawrence as a classmate, and received a hearty reply of affection for him, as an inheritor of noble traits and a young man of great promise.

Almost exactly a quarter of a century later, in Boston during the first International Congregational Council to be held in America, at a great public meeting in the old Boston Music Hall where addresses of greeting were given by leading representatives of other denominations, I heard Bishop Lawrence confirm my theory of years before, by saying at the opening of his address that he felt the more at home in this great gathering of world-wide Congregationalism, because after he had decided, under the influence of his beloved friend Phillips Brooks, to study for the ministry, he had been advised by him to spend a year in a Divinity School of another Christian body than his own, to aid him in attaining a more comprehensive Christian fellowship and understanding, and he accordingly spent a valued year at Andover.

To have heard Phillips Brooks again and again, pouring out the treasures of Christian truth in the richness and beauty in which he apprehended them, and to have had even a brief personal conversation with him about a young friend of his so dear to him, abides in memory after nearly seven decades, with a well-nigh sacramental quality. It recurs with special vividness just now that the passing of Bishop Lawrence has led the press to give extended reference to his strikingly useful career, and to his great-hearted friend and predecessor in the Bishopric.

Dr. Eaton, formerly president of Beloit College, was 91 on January 12, 1942. —*Ed.*

AMONG THE ALUMNI

Mid-Winter Alumni Luncheons

On December 8, 1941, eighty-six Newton alumni, friends, and guests met in the Dining Room on the Hill for the annual December luncheon. The speakers were William W. Keys II, '35, the newest member of the faculty; Marlin D. ("Spike") Farnum, '27, who had returned from work under our Board in Japan; Dr. Alfred E. Stearns, Andover '00, formerly principal of Phillips Academy, Andover; and President Herrick.

On January 19th the Andover Alumni met on the Hill with about thirty-five in attendance. After the luncheon a panel composed of Edgar H. S. Chandler, '33, Nels F. S. Ferré, '34, George W. Shepard, '26, who has spent many years in China, and William W. Keys II, Newton '35, discussed the present world situation, after which an opportunity for questions was given. The final address was by Dean Dabney.

1887

On Oct. 23 Shailer Mathews died in Chicago at the age of 78. As educator, administrator, preacher, and author he has been one of our most distinguished alumni.

1899

Henry F. Huse is retired and living in Springvale, Me.

1903

Harry I. Marshall, in Toungoo, Burma, recently published a book entitled "Tawmehpa Comes to Rule His Country." In his letter, dated in November, he speaks of the possibility of starting for the United States about next April.

1904

Walter B. Bullen is connected with the Harlem Ashram, 2013 Fifth Ave., New York City.

1913

Adrian T. June is now at 45 Glendale St., Everett, Mass. He is open for engagements as supply, special speaker, or interim pastor.

1918

J. Albert Vachon is just beginning the pastorate of the Baptist Church of North Stratford, N. H.

1928

Perry L. Jackson completed on the last Sunday in October a ministry of thirteen years among the Indians at Saddle Mountain, Okla. He is now in Cottonwood, Ariz.

1929

On July 21, 1940, Pedro Cachopero, ex '29, died in Bacolod, Negros Occidentales, Philippine Islands, of a malignant tumor of the vertebrae. Those who knew him will remember his winsome and captivating personality.

Lt. John Shade Franklin, Chaplain of the 101st Infantry, U. S. A., and Barbara St. Denis Franklin, '28, have four children, Horace, Rebecca, Caroline, and Eleanor.

Mr. and Mrs. Wilfred Rawson (Florence I. Burck) announced the birth of a son, David Earle, on Nov. 25.

1930

Samuel N. Bean completed on Jan. 27 his work as Unit Supervisor in charge of church records, Historical Records Survey, in Vermont. He has been engaged in this for the past three years.

J. Mace Crandall is pastor of the First Baptist Church, Newport, Vt.

1931

Donald F. Perron is a chaplain at the American Base Command, Trinidad, British West Indies.

Our deep sympathy goes out to James P. Wesberry, pastor of the Baptist Church, Bamberg, S. C., whose wife, Ruby Lee Wesberry, ex '31, died on Dec. 25, 1941 after a long illness. Among the participants in the service was Waymon C. Reese, '31, of Washington, Ga., who paid tribute to Mrs. Wesberry as a devoted pastor's wife. Edward W. Cantwell, '32, of Kingstree, S. C., was one of the pallbearers. There is one son, James Pickett Wesberry, Jr., seven years old.

1933

Robert W. Bell, is vicar of St. John's Episcopal Church, Howell, Mich.

1934

Harold C. Bonell is pastor of the Central Square Baptist Church, Portland, Me.

A son, John Charles, was born to Rev. and Mrs. R. Dean Goodwin on Oct. 17. Dean is pastor of Dorchester Temple, Dorchester.

Norman R. Olsen began his work as pastor of Beth Eden Baptist Church, Waltham, on Dec. 1.

1935

On Sept. 15 Carrol O. Morong began his ministry at the First Baptist Church, Peoria, Ill.

1936

Robert L. Dutton was married on Dec. 27 to Miss Doris Palser of Worcester.

William D. Powell, Executive Secretary of the Ramsey County Sunday School Association of St. Paul, Minn., speaks of various projects in which he has been engaged: two largely attended ecumenical services of worship; the use of visual aids in teaching religion; the "Bible School of the Air" on station WCCO; and a religious drama festival in connection with an annual youth conference.

Donald H. Rhoades is pastor of the Baptist Church, Mansfield Centre, Conn.

Lawrence N. Selfridge, who recently went to the First Baptist Church, Springvale, Me., has a Sunday radio program at 2:30 on a Portland station, on a frequency of 750 kilocycles.

Our sincere sympathy goes out to Ralph E. Tupper in the recent loss of his wife, the former Beatrice Young of Newton Centre. There is one son.

Elizabeth H. Weeks became on Sept. 1 the Librarian of the Williams Memorial Institute, a private school enrolling about eight hundred girls. Her address: 15 Berkeley Ave., New London, Conn.

1937

Albert R. Phillips was married on Sept. 27 to Miss Betty Lillian Poutot at Tioga Baptist Church, Philadelphia, Pa. He is pastor of the Prospect Park Baptist Church, Brooklyn, N. Y.

Raymond F. Smith is pastor of the First Baptist Church, East Providence, R. I.

1938

Millar A. Thornton accepted the call of the First Baptist Church, Amherst, to become its pastor, and began his work there on Feb. 1.

1939

Robert Brock, ex '39, is pastor of the First Federated Church, Hudson.

Ernest W. Macdonald is pastor of the Community Church, Garden City, Kansas.

Junius J. Martin, ex '39, is pastor of an Episcopal Church in Hannibal, Mo.

Frederick W. Rapp has accepted the call of the First Baptist Church, Milton.

John C. Searcy is now pastor of the Haunes Memorial Baptist Church of Avondale, N. C. He began work there Nov. 1.

Walter C. Wynn and his wife were appointed last year by the American Board as missionaries to Galangue, Angola, Portuguese West Africa, a station manned entirely by American Negro missionaries. He is spending this year at the Kennedy School of Missions at Hartford, taking the special courses designed for those who are going to Africa. Weekends he spends at his church, the Pond Street Baptist Church, Providence, R. I.

1940

Glen E. Aldrich is pastor of the Congregational Church, Carson City, Mich.

J. Kenneth Clinton is minister of the Union Church, West Palm Beach, Fla.

John R. Custis is Instructor in Biblical Interpretation at New Era Theological Seminary, 2220 Master St., Philadelphia, Pa.

James C. Marshall recently became pastor of the Union Congregational Church, Medford.

Kathleen Shannon recently resigned her position as Student Director of Religious Activities at Michigan State Normal College, Ypsilanti, to become Director of Christian Education at the First Christian Church (Disciples of Christ), San Angelo, Texas.

Leonard M. Sizer, who graduated from the School of Applied Religion, Cincinnati, Ohio, last June, is pastor of the Baptist Church, Iliff, Colo.

Charles Edwin Warren, Jr., was married on Aug. 6 to Miss Dorothy Frances Neville, at Dillard, Georgia.

1941

Robert W. Coe has been commissioned a Lieutenant, junior grade, in the Chaplain Corps, U. S. Naval Reserve.

Norman F. Henley, ex '41, is pastor of the Plymouth Church, St. Helens, Oregon. Norman graduated in June, 1941, from the Pacific School of Religion.

J. Kenneth Huyck was married on June 17 to Miss Elnora Thomas of Manhattan, Kansas.

Edwin F. Perry is pastor of a rapidly growing church on the outskirts of Fort Bragg, N. C. It is a Christian Center project which ministers to a large number of the families of army officers.

The editor welcomes notices for these columns. Please write to J. H. Scammon, 169 Institution Ave., Newton Centre, Mass.

The following periodicals are needed by the Library to complete our files for binding:

Advance, Feb. and Nov., 1941.

Reader's Digest, Dec., 1940.

Watchman Examiner, May 11, 1922; Nov. 19, 1925.

If any alumnus has some of these and wishes to give them to the Library, the gift will be truly appreciated.

BOOK REVIEWS

The Old Testament, A Liability or An Asset, by George Ricker Berry. Hamilton, N. Y.: Republican Press, 1941. 107p. $.80.

The author of this little book is a Newton Alumnus whose pioneering work in Biblical criticism has brought honor to his *alma mater* and to Colgate-Rochester, from which he recently retired. The title applies particularly to the last chapter. Previous chapters are largely essays on the development of Hebrew religion. Much source material for them is drawn from the Old Testament, and is subjected to the author's habitually severe examination and judicial estimate. In the final chapter he concludes that the characterization of the Old Testament as a liability is occasioned largely by artificial interpretations. In the ancient collection he finds literary excellence, ideas of ethical monotheism, expressions of fellowship with God, and a spiritual glow which make it a permanent asset for the nurture of true religion. W. N. D.

Documents of the Primitive Church, by Charles Cutler Torrey. New York: Harper, 1941. 309p. $3.50.

Four chapters here present further evidence for the early appearance of New Testament writings in the Aramaic language, namely, the four gospels, Acts 1-15, and the book of Revelation. The gospel of Mark is assigned to 40 A.D. and an explanation is given of how the mistaken statement of Papias about the gospel came into existence. There is a valuable long chapter on the form of the Biblical quotations in

Matthew. They were originally in Hebrew, but not quoted exactly. The Aramaic author would naturally quote the law and the prophets in the language of revelation. The third chapter gives evidence for the belief of Professor Torrey that the Jewish Christian Church carried on its propaganda in written form, and that the gospels were written for Jews in every case. Interesting points are made, but many considerations against it are not dealt with. If the gospels or some of them had the central significance described already before Paul's mission, why does he not make more use of them? Why are there such varied and conflicting Christologies in gospels issued very early by deliberate and official action of the Church? The other three chapters deal with the Western Text, the Syriac Gospels and the Diatesseron.

A. N. W.

The Ephesian Tradition: An Oral Source of the Fourth Gospel, by H. E. Dana. Kansas City: Kansas City Seminary Press, 1940. 175p. $1.

This represents an effort to apply the methods of Form Criticism to the study of Jn. Working along the lines followed by Gardner-Smith, Dana rejects the view that the author of the Fourth Gospel used any or all of the Synoptics in written form. He begins with two sources, a Galilean and a Judean-Cæsarean. The Galilean broke down into two others, a Syrian and a Roman. From the Syrian source came M, the source of the independent matter in Mt., and λ, which is what we usually call Q; these were presumably documentary. From the Roman source, on the other hand, came Mk. The Judean-Cæsarean oral source led in turn to three: L, the material represented by Lk. 10–18; π, the source of the Lucan Passion Narrative and Resurrection Account; and an Ephesian oral tradition. Now, M plus λ plus Mk. go into the making of Mt.; λ plus L plus π plus Mk. are behind Lk.; the Ephesian tradition combines with the other traditions to form Jn.

Dana's book is small (175 pages), and very poor in its proofreading; but it is representative of the increasing amount of attention which will be given to the theory that oral traditions lie back of the Fourth Gospel.

J. H. S.

Meister Eckhart, A Modern Translation, by Raymond Bernard Blakney. New York: Harper, 1941. 333p. $2.00.

The English-speaking Christian world should rejoice at the appearance of this admirable volume of Eckhart's works in our own language. There is only one predecessor in the field, that is, Evans' translation in two volumes (London, 1924, 1931). Blakney has not given us Eckhart complete, yet the reader of this volume ought to feel he has the essence of the great German mystic. After an informative introduction, we are given the profound "Talks of Instruction"; then "The Book of Divine Comfort," "The Aristocrat," and "About Disinterest." Twenty-eight selected sermons follow, a few fragments, then some legends of the man's life and sayings. What criterion of choice has the translator and compiler used? "I have chosen," he writes (p. IX), "those most readily authenticated by reference to the *Defense,* which I have included, and which is here translated for the first time, as far as I know, into a modern language." This translation from the Latin of Eckhart's *Defense* reminds us anew that the greatest of the German mystics, this Dominican beloved of the common people for his vital utterance on Christian truth, was hounded for heresy. One may find a certain justification for the charge, perhaps, if one reads the master's strong language concerning the believer's identification with God Himself. Yet the reader will love this: "I may err but I may not be a heretic—for the first has to do with the mind and the second with the will!" (p. XXIII; p. 259)

Eckhart's importance cannot be overestimated. He stands, for example, at the fountainhead of the German language as the world knows it today. For his importance in the history of mysticism, one should read the essay in Anne Seesholtz's *Friends of God,* and the one in Rufus Jones' *The Flowering of Mysticism.* Surely he is one of the golden examples of the "God-intoxicated souls." Blakney's volume should make him familiar to hosts to whom he has been hitherto but a name.

J. W. B.

The Unquenchable Light, by Kenneth Scott Latourette (The William Belden Noble Lectures in Harvard University for 1940). New York: Harper, 1941. 191p. $2.00.

A word to the thrifty: if you feel you cannot afford Latourette's big volumes on the expansion of Christianity, four already published, and more to come, then get this little volume. You will find a thrilling résumé of nineteen centuries of the Christian movement, and a well-founded hope for the future. This little volume is by no means a substitute for the big set. Here, however, is a bird's-eye view of the whole field of Christian advance, given us by one who has reflected long on the facts. Here are the major periods of advance, and the major recessions. Here is the comforting assurance that each recession is briefer than the one before; the life for new advance born and nurtured in the very womb of the recession; the balancing of considerations about our own era, since 1914, which is on the surface very unfavorable to Christian faith, yet on deeper study quite crowded with hopeful signs. Jesus meets human needs: therefore Christianity can never die. "The influence of Jesus" is Latourette's word for the secret of Christian vitality. Does that phrase say quite enough? This is my only question about an inspiring volume, last year's Noble Lectures at Harvard.

J. W. B.

Christian Truth in History, by Hugh Miller. New York: Harper, 1941. 236p. $2.50.

We live today not only in one of the most fearful but also in one of the most fascinating periods of history. We swirl around bewilderingly in the waterfall of dammed-up creative drives. Or, to change the figure, when history as today turns a sharp corner, Christian leaders ought to be firmly and calmly in the driver's seat. But how can those who do not know either Christianity or history help to direct modern longings to a desirable end? Every wide awake minister must read books on the meaning of Christianity and history and ponder the questions involved. Those who share the liberal interpretation of Christianity will be especially helped by the analysis of history offered in this book. Since the author is a philosopher, perhaps his thought is greatly under the pressure of secular standards. His heartening affirmations about Christ, for instance, he fails to make basic, all-pervading principles of interpretation. For this reason, undoubtedly, the analysis becomes unduly a defense of democratic civilization and not enough a critical weighing of it in the light of the full Christian ideal. Nevertheless this is a good book that deserves to be read thoughtfully.

N. F. S. F.

Enlightened Conscience, by Irl Goldwin Whitchurch. New York: Harper, 1941. 282p. $2.50.

Problems of conscience are central problems of life. This study is more from the liberal, philosophic point of view than from the distinctly Christian. Its central perspective is rational moralism, and it possesses a considerable philosophic and prophetic note. Nevertheless, the reviewer is pained to admit that the author's failure to understand the Christian faith and his futile attempt to sever Christian ethics from its necessary theological basis, disastrously attenuates and vitiates his total conclusions. It is fervently to be hoped that the author will search and find the steady and rich perspective of the Christian faith and thus arrive at a more basic, firm, and dynamic Christian ethics.

N. F. S. F.

The Inner World, by John Wright Buckham. New York: Harper, 1941. 292p. $3.50.

The "inner world" is the world of the personality as it experiences the whole range of reality from things to God and as, through self-consciousness and self-analysis, it understands its own nature. A limited and technical definition of *experience* is given at the outset which greatly clarifies the use of the term. In one way the term as here defined covers a broader area than in its common use by philosophers in that it includes inner as well as sense experience. In another way it is more restricted in that it concerns not the whole content of consciousness and knowledge, but only that part to which the personality gives a positive response. Thus true experience has emotional and volitional as well as intellectual meaning. This is experience *per se.* Dr. Buckham grants the propriety of the more common use of the term but "isolates" this specific and intensive meaning as indicating the method of discovery of truth in the realm of personality.

The foregoing comments on the philosophical position as developed in this book reveal Dr. Buckham's constructive contribution to the philosophy of personalism. However, there is much more than technical philosophy in the book. I think it is the richest book the author has written and I have read them all. For here is a lucid exposition of the nature of personality in its development and in both its common and more profound experiences. It is a treatment with body and substance. The wisdom as well as the knowledge accumulated through a lifetime of communing with great thoughts and thinkers is gracefully wrought into the book. One must know a subject deeply and well to write of it simply and that is what Dr. Buckham has done in this account of "The Inner World." H. V. W.

Christianity in a Changing World, by Shirley Jackson Case. New York: Harper, 1941. 204p. $2.

This is a remarkable little book that should be on the "must" list for every minister; it will be especially helpful for those in the first ten years of their ministry. Showing how Christianity has throughout the ages responded to changing conditions in new and vital ways, Dr. Case gives us a new perspective on the Christian Church, Christian dogma, Christianity as a social gospel, and Christianity as personal piety; and takes as his thesis that Christianity must continue to meet change creatively or be false to its genius. His treatment of the growth and development of Christian doctrine, organization, and life, from the time of Jesus to our own day, is comprehensive, yet compact. One might almost say that here is a brief survey course in church history, theology, and social and personal religion. Dr. Case was for many years Dean of the Divinity School of the University of Chicago. His scholarship is sound. His material is so well in hand that not a word is wasted. His style is vigorous, forthright, clear, and convincing. His challenge to Christians to meet today's conditions creatively is thought-provoking and stimulating. A most worthwhile book. J. C. R.

The Andover Liberals: A Study in American Theology, by Daniel Day Williams. New York: King's Crown Press, 1941. 203p. $2.

It is perhaps logical that Andover, the first Congregational Seminary to be established in this country, should have been the first to face the tempo of a new age and attempt to escape the shackles of an ancient and outmoded Calvinism. Despite the ever present hedge of a rigid creed imposed upon every professor by the founders who presumed to be wiser than posterity, the faculty of Andover Theological Seminary, beginning about 1881, awoke to its responsibility for intellectual leadership. Convinced that the old theology must be reinterpreted, and that the Seminary must lead the way, five members of the faculty with the financial assistance of several philanthropic laymen organized in 1883 the Andover Review Company which should publish a monthly journal "to be devoted to the discussion of religious and theological subjects and such general literary matters as may be deemed advisable."

Dr. Williams has centred his study about the articles in the Andover Review from 1888 to 1896 and from them he has reconstructed the thought of the Andover professors as they groped in the darkness for a new faith adequate for their age. The author shows a full grasp of his subject and his appraisals and evaluations appear to be sound and well considered. Here and there however one notes minor errors of detail and phraseology as for example the incorrect spelling of Abbot and the reference to the Trustees of Andover Newton Theological School rather than the Trustees of Andover Theological Seminary. There is a tendency also, in earlier chapters especially, to lean rather heavily upon secondary sources, and there is little to indicate that the author investigated the resources of the Seminary archives for original source material especially in the case of Edwards A. Park.

The appearance of this little monograph on the thought of a group of liberals of half a century ago comes to us in a day when liberalism is under severe criticism and its exponents in the minority, but if out of a study of the struggles and groping of these progressive leaders moving ahead of their times, we may find new courage to maintain the ideals of true liberalism of thought and action, then Dr. Williams will doubtless feel gratified in his labor. R. D. P.

The Code of Christ: an Interpretation of the Beatitudes, by Gerald Heard. New York: Harper, 1941. 168p. $1.50.

Mr. Gerald Heard in this group of essays is calling for Christians to become new creatures. These new creatures, the healers of life, must heal the whole man, the individual, the familial, the social, and the national. They cannot heal the mind-body complaints for good until they are themselves men of God with power to absolve, power to forgive sin (p. 129). There are many "Servants of God" who can help individuals. There are a few "Friends of God," like Wesley, Gandhi, and Kagawa, who can heal social groups. There are no "Sons of God" at present who are true changers of history.

Blessedness, which is the demand of everyone, shows itself "to lie ever deeper and to need still more gigantic force pumps to bring it up to our present arid living levels. Even when we are purged of self to the extent that we feel constant concern for others, are perfectly trained in serving them—can touch and not wound, operate and not infect—have only one appetite, to know the Way of Life,—are steadily merciful in all our dealings,"—even this achievement is not enough. "It will all be swept away as a foundationless structure unless peace can be established . . . nothing short of being clearly the Children of God will persuade the children of men, persuade them to give up using wrong force, physical violence, because they cannot believe in right force, spiritual power" (p. 138). A. P. G.

Two Humanities: an Attempt at a Christian Interpretation of History in the Light of War, by D. R. Davies. New York: Harper, 1940. 256p. $2.50.

This is a challenging book. Its thesis is that there are two humanities: an old and a new one. The old represents unredeemed and unregenerated man who denies God either openly in atheism or stealthily in humanism and theological liberalism. All efforts of this old humanity toward improvement of individuals and society are doomed to failure; its hope that education will root out the propensities to evil, its faith in moral progress are only illusions. Modernism represents a betrayal of the deep insights of the Christian Faith to the modern secular mind; technological achievements have only led to the dehumanization of man by the machine; and even all the noble efforts toward the making of a better and lasting peace after this war will only end in frustration. The first humanity is heading for utter despair.

But there is the other humanity: God's re-creation of man in Christ into the original relation of filial dependence. Thus "the corporate totality of human beings—past, present and to come—has become potentially new, regenerated, capable of a new development." This new humanity is represented by those people who have experienced the deep despair of proud, self-sufficient man and have found the new life. It is also represented collectively in the Church which works continuously as a disrupting force in the old humanity.

It is a very gloomy and a very orthodox book. This reviewer must reject some of its basic presuppositions and several of its conclusions, but found his thinking greatly stimulated by the keen observations and provocative statements in which the book abounds. H. J. G.

Fundamentals of Christian Statesmanship: a Study of the Bible from the Standpoint of Politics and the State, by James Wallace. New York: Revell, 1939. 380p. $3.

The ninety-one year old author, president emeritus of Macalester College, describes this book as the fruit of his years of retirement. He deals in it with those important questions which are so relevant today: "Has Christianity a political message? If so, what is it? Is there such a thing as Christian statesmanship? If so, what are its characteristics?" After having discussed the questions of the ultimate foundations of morals and the moral government of God, the author offers in a number of chapters a survey of the Biblical, the American, the British, and the German conceptions of the State. The most important chapter is that on contributions of Christianity to the State.

The reader may not always agree with the exegesis of the writer, as, e.g., with his interpretation of sayings of Jesus in the Sermon on the Mount. One may also feel that the author did not always treat a problem in its depth, as that of the Christian attitude toward war. But a particular value of the book lies in its wealth of quotations from the Bible as well as from the great Christian and political writers down to the present time. This fact and several good bibliographies make it very helpful as a reference work for ministers and teachers.

H. J. G.

Do You Know Labor? Facts about the Labor Movement, by James Myers. Washington, D. C.: National Home Library Foundation, 1940. 139p. $.50.

This little book is worth many times its price. The author is the Industrial Secretary of the Federal Council of the Churches of Christ in America. He has spent many years as labor manager and as investigator of labor relations, union activities and strikes in numerous industries. Thus he writes from first hand experience. His attitude toward labor is friendly, but not uncritical. The small book naturally cannot exhaust the vast field, but presents an astounding amount of information which is indispensable for the minister today. Its seventeen chapters deal with such topics as labor legislation, unionization, strikes, profit sharing, workers' education, the relation of the Church to labor, and others. Questions for discussion at the end of each chapter make the book a good basis for study groups. It contains also a valuable bibliography.

H. J. G.

Fifty Fruitful Years, by Prince Emanuel Burroughs. Nashville: Baptist Sunday School Board, 1941. 333p. $1.

This is the story of the Sunday School Board of the Southern Baptist Convention, written by one of the Board's Secretaries. Southern Baptists will find special interest in the account of the early struggles and problems of this society and its final amazing success. One is impressed by the world outreach of this society through gifts to missionary work and other causes outside its own special field. The chapter, "A Kingdom Builder," gives a table showing the gifts from 1892 through 1940 which the Sunday School Board made, through regular denominational channels, to such causes. The list includes the Southern Baptist Foreign Mission Board, Home Mission Board, Southern Convention Expense, Southern (Louisville) Seminary, Southwestern (Fort Worth) Seminary, the Baptist World Alliance, and twelve other Southern Baptist interests; and the gifts totalled $6,258,240.28. Welcome oases in the body of narrative and statistics are the incidents related of Drs. Broadus, Frost, Manley, Gambrell, and Truett. The book is undoubtedly a contribution to the historical records of Southern Baptists. Yet its publication just now leads one to question whether in a day when there is such emphasis upon Christian unity, it is not time for Northern and Southern Baptists to think seriously of the possible union of these two great Baptist bodies, and to consider what such a union might mean to America and to the advancement of the Kingdom of God in the whole world.

J. C. R.

The Revelation of St. John, by Martin Kiddle (The Moffatt New Testament Commentary). New York: Harper, 1941. 460p. $3.50. (To be reviewed.)

THE HEWETT LECTURES

By Dr. Richard Kroner

(Gifford Lecturer at the University of St. Andrews, Scotland, 1939-40, and now Lecturer at the Union Theological Seminary, New York).

Subject: HOW DO WE KNOW GOD?

I. Faith versus Knowledge, and Knowledge versus Faith.
II. Experience and Experiment in Theology.
III. Religious and Philosophical Knowledge of God.
IV. Doubt and Certainty in the Knowledge of God.
V. The Historical Character in the Knowledge of God.

At Andover Newton Theological School Chapel, Newton Centre, 10 A.M. on Tuesdays, February 17, 24, March 3 and 10.

The alumni will be very glad to know that Dr. Joseph C. Robbins of our faculty is preparing a biography of Professor F. L. Anderson. It will probably be published sometime this fall. Dr. Robbins would welcome letters from alumni telling of classroom anecdotes about Dr. Anderson. Also, suggestions for the title of the book will be very gladly received. Address: DR. JOSEPH C. ROBBINS, in care of The Library, 169 Institution Ave., Newton Centre, Mass.

Mr. Maclean conducted the first annual (we hope) Organists' and Choir Directors' Convocation on the Hill on Saturday, Dec. 6, from 2 to 5:30 P.M. It was a remarkably fine program with an actual rehearsal of a Junior Choir, the demonstration of new anthems, the discussion of church music problems led by Mr. Maclean, and an address on "The Relation of the Organist and Choir Director to the Religious Life of the Church" by Dr. Boynton Merrill, also of our faculty.

Dean Dabney left on Jan. 21 for a two and a half week trip to the Mid-West, to attend the mid-winter meetings of the Congregational Christian denominational boards at Evanston from Jan. 26 to 29. Before and after the meetings he made visits to the following colleges: Hillsdale, Olivet, Beloit, William Jewell, Washburn, Ottawa, Denison, and Marietta.

IN THE NEXT ISSUE

The next Bulletin (April issue) will be devoted mainly to two very different, but important subjects. We are inviting any alumni who will accept, to send us a 150 word article on "The Most Important Thing a Parish Minister Can Do This Year." The six that seem to be most helpful, stimulating, and thoughtful will be printed in the April number. These must be in the hands of the Editor by March 15. Also, President Herrick has been asked to contribute an article on "Lowell Mason: A Sesqui-Centennial Sketch." This sketch of Lowell Mason's contribution to church music is highly interesting and informing.

OUR CONTRIBUTORS IN THIS ISSUE

Rev. W. J. Cloues, 1887, is Librarian Emeritus of the Andover Newton Theological Library. He was Assistant Librarian from 1911 to 1917, and Alva Woods Librarian from 1917 to 1937. In his honor the classes of 1934 and 1937 gave The William Jacob Cloues Shelf of Contemporary Literature, which numbers two hundred sixty-three volumes and is placed in the Reading Room of the Library.

Dr. Richard M. Vaughan is Professor of Christian Theology, Emeritus. He taught theology on the Hill from 1912 to 1940; now he is the winter pastor of the Community Church at Babson Park, Florida.

Dr. Edward Dwight Eaton was president of Beloit College from 1886 to 1905 and from 1907 to 1917. He attended Andover Theological Seminary for one year, graduating the next year from Yale Divinity School.

Please address all correspondence, books for review, and other communications to

John H. Scammon, *Editor*
The Institution Bulletin
169 Institution Avenue
Newton Centre, Mass.

ANDOVER NEWTON THEOLOGICAL SCHOOL

BULLETIN

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THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 34 APRIL, 1942 NO. 3

COMMENCEMENT CHANGES

The Commencement program will be somewhat changed this year. Instead of coming on Sunday, Tuesday, and Wednesday, it will be on Sunday, Monday, and Tuesday. The Baccalaureate service is to be on Sunday afternoon, June 7; Alumni Day, Monday, June 8; and Graduation on Tuesday morning, June 9. There will be one official Luncheon, which will take place on Monday, with an informal meal on Tuesday for any who wish to remain after Graduation. Other details will be announced later.

THE INSTITUTION BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Mass., under the Act of July 16, 1894.

THE MOST IMPORTANT THING A PARISH MINISTER CAN DO THIS YEAR

As we promised in the last issue, we are printing six articles on the above topic—the six, of those submitted by our alumni, which, in the judgment of a committee of three faculty members, seemed most helpful, stimulating, and thoughtful. We regret that we cannot print all that were sent in.—*Ed.*

By George F. Beecher, '00
Pastor, First-Calvary Baptist Church
Lawrence, Mass.

THE most important thing a parish minister can do this year is to cultivate the spiritual morale of his people. It is a dark hour in human history. To fling out a false optimism, or to spend one's energies on secondary interests or on countering present-day situations is unworthy of a parish minister in times like these. People need comfort and cheer and courage and purpose and strength.

To awaken these values in the various groups—in parents and loved ones who are facing lonely, anxious, heart-breaking hours, in the boys and girls on land and sea and in the air who are facing hard conditions and grave dangers in the defense of liberty and righteousness and justice, in the people of the community who are oftentimes wavering between duty and inclination, between altruism and selfishness, between unbounded enthusiasm and critical indifference—is a tremendously worth-while task.

The source of these values is in the living, personal God unto Whom we lift our hearts and minds in praise and prayer. To make people aware of this fact, and to lead them into intimate fellowship with Him is to minister to them helpfully.

By Aaron N. Meckel, '35
Pastor, First Congregational Church
Braintree, Mass.

The most important thing a parish minister can do this year will be to maintain a sense of proportion about things. If the Church is to be The Church, then let the Minister be The Minister! A minister will be constantly tempted during these days to leave the office of prayer and preaching "for the serving of tables." His job is primarily to preach the Word, to be instant in season and to make full proof of his ministry. He is first of all to bring a reasoned spiritual judgment to the thinking and living of his parishioners, and only secondarily to be an air-raid warden or a deputy this or that. Let him speak and live a message that is timely, yes,—but also timeless; offer his people the lift of a far view as found in the challenging concept of the Kingdom; bring them the comfort and hope of the life of prayer. Then, both pastor and people will be able to say, "We Christians hold the world together!"

By DANIEL H. MILLER, '32

Pastor, Second Baptist Church
Holyoke, Mass.

The most significant thing for the parish minister to do this year is to help folk to face the future with calmness and serenity at the center of their lives.

This we shall do, first by inspiring, through careful analysis of history, the assurance that the future of civilization does not belong to any unethical nor unchristian movement. These movements are but sowing the seeds of their own destruction.

Second, we must steady people in the faith that what ought to be, can be, because God is, and the future belongs to Him.

And, third, we must keep them steady by kindling a great hope that a new and better day is being born of which the present universal agony is only the birthpang.

And, finally, we must steady people by helping them to think constructively of a new world order in which justice and righteousness may become the bases for a permanently creative universal brotherhood. The Fatherland is the world, and the New Order, the Kingdom of God!

By EGBERT C. PRIME, '24

Pastor, First Baptist Church
Pawtucket, R. I.

I think the most important thing a minister can do this year is to try to make himself a BETTER minister. These are days that are trying men's souls and shaking their faith; they turn to the pulpit for help; this is OUR great opportunity to attempt to acquaint them with the abiding realities of God. If spending more time in prayer and study, will "produce" better sermons and make our preaching more acceptable and effective, let us not hesitate to do so.

And more faithful pastoral care is imperative today. Young people are confused and are questioning the value of our teaching; we must not fail them now. Parents are distressed—their sons and daughters have gone to serve their country and may not return. Fear is being transmitted from adults to little children. The word of comfort and courage needs to be spoken often. It's a great day for "The Shepherd Heart."

If "to carry on in one's job, doing it a little better, is the greatest single contribution an individual can make to his country," let's do OUR job a little better for God and man.

By Frederick W. Rapp, '39
Pastor, First Baptist Church
Milton, Mass.

One of the most important problems that a parish minister has to face in 1942 concerns the age-old problem of suffering. A great many of our church people are asking: "Why does God allow the war to continue? How is it that a loving Father can permit so much travail to come to millions of innocent people?"

We, as ministers, must point out to our people that it is not God who is responsible for our world catastrophe. Man is responsible. By his neglect of and indifference to God, he has sown the wind and is now reaping the whirlwind. The sins of selfishness, greed, hatred, and lust, so deep-rooted in our national and internal life, have recoiled on our heads with terrible violence. The call of the church in such a day as this must be twofold: first, return unto God and give Him His just due; second, repent sincerely and ask His mercy upon us and our stricken world.

By George J. Spencer, '40
Pastor, First Baptist Church
Northampton, Mass.

The other day I heard a minister say that it was the duty of the ministry to aid in the prosecution of the war effort with every tool at his command. I immediately thought of the backwash of disillusionment which engulfed the ministry after World War Number I. The ministry must not furnish the material for another chronicle of "Preachers Present Arms" when this war is over.

I venture to suggest three things which a minister should be doing in this year, things which are important, things which do not reduce him to the position of the spokesman for the latest military endeavor, things which will make the minister feel he has a vital place in the world of today.

In the first place he must preach repentance. The secular view of the war is one thing, the religious is quite another. The expected thing would be to bless the war and call it holy. Instead, the ministry must call people to the altar and constantly hold before them the sins of which we are all, nations and individuals, guilty.

Secondly, he must preach and exemplify Christian love. There is great danger that this war will unleash such racial and national hatreds as have never been known before. It is the duty of the minister to "spike" these hatreds and to teach his people to do so. He must teach them to keep the bond of Christian fellowship unbroken.

Thirdly, he must start people thinking of the ways and means to a just and durable peace. The statesmen tell us to wait until the war is over and then worry about the peace. But the only way to win the peace is to plant in the minds of people the seeds of the ideas of peace and let those seeds grow until the conviction of the necessity for world brotherhood becomes the slogan of the people. Then the people will be in a position to force their statesmen to build a lasting peace.

HUGH A. HEATH, D.D.

1867 – 1942

President of the Newton Board of Trustees, 1935-1942

EVER since Andover and Newton were affiliated Dr. Page and Dr. Heath have stood side by side supporting the School with the prestige of the long leadership of the Congregational and Baptist bodies in Massachusetts and with their own personal loyalty and love.

So during the years we have been working together they have been the living symbols of our union, honored and beloved.

And now one has been taken and the other left. Dr. Heath has been called to the Great Company of the Unseen Servants of God.

The School owes him a great debt. He gave to it freely of his abundant talent and he helped in large measure in building the Andover Newton that has been shaped on our Ancient Hill.

There was a beautiful balance of gifts that we observed in him and for which we will always cherish his memory: executive power and spiritual devotion; caution and courage; church loyalty and interchurch coöperation; sagacity and idealism; humility and force; sympathy and strength; self-responsibility and appreciation of others.

The Massachusetts Baptist Convention and Andover Newton will long bear the impress of his wise and devoted service.

E. C. HERRICK.

WORD FROM THE BALTIC STATES

Word has recently come from the Baltic states which, while not direct, is doubtless reliable, stating that Oswald Tark, '28, and Adolph Klaupik, '32, are safe. Their many friends will rejoice at this news.

LOWELL MASON: A SESQUICENTENNIAL SKETCH

By PRESIDENT EVERETT C. HERRICK

LOWELL MASON was one of the most important and influential figures in the musical history of Boston during the last century. He appeared at the time when an old psalmody was passing into a well-deserved decay and when people were unconsciously waiting for someone to say, "Let us sing, and let us, as the psalmist says, sing a new song unto the Lord." So when Lowell Mason said, "Let us sing and let us learn to sing" he found a ready and waiting chorus. In his day he did a great deal more than anyone else to make good church music popular and to make popular church music good. "It cannot but be regarded," writes one of his brief biographers, "as an extraordinary exhibition of educational power that a man should sit in a choir gallery and carry a whole nation through a process of musical training." This may seem a bit of exaggeration yet it also can be well supported by observation of his achievements.

President Herrick

His birthplace was Medfield, Mass., January 8, 1792. His father was a country merchant and interested in a new industry then being developed—the manufacture of straw hats. Into this straw mold the father would gladly have shaped his son. His childhood however, was spent in learning to play all kinds of musical instruments which came to his hand. He learned to play these instruments more by instinct than instruction, and at 16 years of age he was leading the village choir and conducting singing classes in nearby communities. This gave him one of the most valuable of all his capacities—a combination of application and initiative.

A little story survives in the rather scant record one finds of his early life, to the effect that he was asked as a youth to conduct a band in a nearby village. When he arrived at the first rehearsal he found several instruments that were new to him. He artfully suggested that it might be well to leave them with him till the next rehearsal in order that he might tune them. During the week that intervened he had tuned them so far as it may have been necessary and he had mastered them, which was his real purpose.

When he was twenty years old he left his home, turning his back forever on the chance of a fortune in straw hats, and went to Savannah, Georgia, to make his own way. He found a place in a bank, aided by proper introduction. All his spare time, however, was given to his musical passion. His reputation had to some extent gone with him. He united with a Presbyterian Church and soon became its organist. But the habit of the years he spent at Savannah which contributed most to his extraordinary success was his assiduous effort to collect good church music. This served to add greatly both to his knowledge and his taste. He studied the works of composers like Handel, Haydn, Mozart, and Beethoven in order to find melodious passages which could be adapted with suitable words for the use of his church choir. He was fortunate also in finding in Savannah a musician with whom he studied and collaborated, by the name of Aber. It was through this process of collecting and studying that his self culture in music was largely achieved and material provided for the many publications of later years.

In 1827 he was invited to come to Boston to take charge of the music in three churches, serving six months alternately in each. The Hanover Street Church, of which Lyman Beecher was the minister, was the first to be served by this arrangement, and after that the Green Street Church and the Park Street Church. For this tripartite arrangement he was guaranteed two thousand dollars a year.

Soon after he began his work, the Hanover Street Church burned and a new church was built on Bowdoin Street. Meanwhile he became dissatisfied with the plan and asked to be released from it. He then took over the Bowdoin Street Church alone and supplemented his living by securing a position once more in a bank. Within a very short time he made the choir of his church famous far beyond the confines of Boston. It is said that pilgrimages were made, very often from a great distance, to hear the wonderful singing in the Bowdoin Street Church. It is doubtful if a more perfect union between pulpit and choir ever happened in a Boston church than when Lyman Beecher preached and Lowell Mason led the singing.

In 1826, just previous to his coming to Boston, Mason was in the city and gave an address on church music in the Hanover Street Church. This was on a Saturday evening, October 7. The address was repeated the following Monday evening in the Third Baptist Church. At the request of Lyman Beecher, Daniel Sharpe, and three others, B. B. Wisner, Jeremiah Evarts, and William Ropes, the address was printed. Even to this day we have hardly caught up with the ideas embodied in that address given nearly 125 years ago. He advocated the trained choir in place of professional singers, the education of children in music, the cultivation of musical appreciation and worship through music on the part of the congregation, and even the establishment of a chair in church music in theological schools. Undoubtedly this address had something to do with the invitation to come to Boston which followed so soon after its delivery. So again the door of his opportunity swung open.

Lowell Mason was a born teacher with the zeal of a propagandist, if that term can still be used without reproach. He was also a constant student of music who enriched his mind with a wide range of reading, observation, and travel.

For a few years after coming to Boston he served as president of the Handel and Haydn Society. It was about this time that W. C. Woodbridge, the school geographer of that period returned to America from an extended study of educational methods in Europe and began to expound the educational gospel of Pestalozzi. Mason soon became so interested in this theory of education that he withdrew from his connection with the Handel and Haydn Society and established the Boston Academy of Music and began to work toward the introducing of music in the public schools. His effort in training children in music and his final success in seeing it accepted as a part of public school education was the great and lasting achievement of his life. There is a dissertation at the present time, waiting to be published, which is an exhaustive study of the place that Lowell Mason held as the prime founder of musical education and training in our American school system.

It would not be an unfair characterization to call him the father of the children's chorus. When he was building his magnificent choir in the Bowdoin Street Church he wanted to strengthen the alto part. For this purpose he took six boys and trained them at his home until they could read the music and carry the part perfectly. Then, in his versatile way, he sprang them on the congregation with extraordinary effect.

The Boston Academy of Music was really the machine which he largely created for the purpose of making music a subject of general education. He worked out the organization, associated a number of influential people with him, and placed himself somewhat behind the scenes. Under the auspices of the Academy he trained choruses of children and gave concerts. This was something new and the effect was striking. This was a part of his untiring effort to reach his goal. He worked and taught without pay. He used the organization like a skillful lobbyist. And after seven years of unremitting effort he achieved his end. His strong ally was Samuel A. Eliot, then Mayor of Boston, who brought his potent influence to bear against the inertia and postponement so common in all municipal affairs.

In 1836 a memorial was presented to the Boston School Committee by the officers of the Academy, supported by a petition signed by many Boston citizens asking that music be introduced into the public schools. The Committee acceded to the request and designated four schools in which the experiment could be tried. Unfortunately the Committee made no appropriation for the experiment, a legislative dodge which is quite inherent in what we so fondly call just now the democratic way of life. To meet this situation he agreed to take one of the schools himself, the Hawes School in South Boston as it turned out, and to work without pay. A year later the Committee approved the plan, passed a series of resolutions making music a school study, laying down regulations for the time to be given and the money to be paid and placing the department in charge of Lowell Mason. Celebrating this achievement the managers of the Academy referred to these resolutions, somewhat extravagantly to be sure, as the "Magna Charta of musical education in America"!

As he was in a large sense the father of the children's chorus, so he might be called the father of the musical festival. With his zeal to teach he conceived the idea of holding musical conventions. These were at the start a kind of intensified and glorified singing school. They were begun in 1834 and became quickly popular. They were held first in Boston, and as the movement spread, carried to other places. These gatherings would continue for several days. There would be lectures on music and especially on the art of teaching, with constant rehearsing. And the assembly would very likely end with the singing of some great oratorio with a chorus sometimes of a thousand voices. Nothing that he did could have been so effective in spreading his influence. Many thousands must have gone home with never fading impressions of the beauty of such undying music. His particular aim in these gatherings and at the Academy of Music was to reach music teachers. It was said that in 1838 he had 134 music teachers enrolled in classes at the Academy.

In the general catalog of Andover Seminary his name appears at the head of a list of instructors in music. According to the record, Mason was there one year (1836-37) but it is likely that his connection was much longer than that, though probably it was not official. Sacred music had not been overlooked by the meticulous founders of the Seminary. Article 30 of the famous Statutes deals with the subject: "It is proper for those who are to preside in the assemblies of God's people to possess themselves of so much skill and taste in this sublime art as at least to distinguish between the solemn movements which are congenial to pious minds and those unhallowed trifling medley pieces which chill devotion." It was indicated that all students with tolerable voices should be instructed in the celestial art and that if any of the professors could teach it they should and that otherwise an instructor should be procured.

There was formed also at Andover very early an organization of the students known as the Lockhart Society. This continued for a number of years. The aim of the Society was the cultivation of music. The members gave concerts, provided for instruction in music, and received a small annual appropriation from the Trustees. They also charged dues and fines.

There is a record dated August 30, 1833, of a copy of Mason's *The Choir* having been received from the author with a request for a recommendation if they saw fit to give it. This they did later with due discrimination and with complete approbation.

In 1837 the annual report of the Academy expressed satisfaction that Mr. Mason could have a class at Andover comprising nearly all the students, adding that when future ministers can be thus interested in music a great improvement in this important matter can be expected.

In 1844, eight years after his first instruction at Andover, a beautifully inscribed Bible was given him by the students in appreciation of his work. This at least would indicate that he visited the seminary over a period of years and exerted there a very large influence.

It is one of the curious accidents of fame that Samuel F. Smith when a student at Andover came to have Lowell Mason for a friend. It appears that in 1832 Mason had received some European and English collections of songs. He passed them on to Smith asking him to see if he could find any songs suitable for children that could be translated into English or to try it for himself. In glancing at one of the English books Smith discovered "God Save the King," as we know it. This led him to write a patriotic hymn of his own set to the pattern of the same metre, which he did as he related in less than in hour. He turned it over with others to Mr. Mason and forgot it. On the Fourth of July following, Mason had a children's celebration in the Park Street Church and there for the first time a great chorus of children sang what is now our "America." The position that Mason held later as the Director of Music in the Schools opened the door to the school children for the song and the school children opened the door to the nation. We all know the lines of Oliver Wendell Holmes on his classmate:

"There is a fellow of excellent pith,
Fate tried to conceal him by naming him Smith.
But he shouted a song for the brave and the free,
Just read on his 'scutcheon, 'My country of thee' "!

Nevertheless the young theolog so unexpectedly lifted to fame might have shouted in vain had not Lowell Mason given him an almost irresistible première.

Mason prospered by the royalties on his books. One of his collections of sacred music is said to have brought him over $100,000. And from first to last he published about sixty. He published *The Juvenile Psalmist,* the first book of sacred songs so far as we know in America for Sunday School children, and *The Juvenile Lyre,* the first book of secular songs—spelled *l-y-r-e;* the other spelling could claim no such originality. He knew how to get telling titles for his books: *Lyra Sacra, The Choralist, Cantica Laudis, Asaph, The Seraph,* were among the more alluring. For children and part songs there were *The Song Garden* in three volumes (as good as Stevenson's), *Little Songs for Little Singers,* and *The Glee Hive.* Many of his books passed through a large number of editions as they must have passed also through uncounted thousands of hands.

During his life he accumulated a very rare and valuable library of music. He purchased some collections outright and picked up a great deal in his travels in Europe. It had 830 manuscripts and 700 volumes on hymnology, many of them very old and rare. After his death the collection was given by his family to Yale University where it is kept as a special collection.

He was rewarded in his life with the dual blessings of both opposition and recognition, these two things so complementary to all high endeavor. In a brief editorial in the *Christian Century* (December 31, 1941), bearing on the sesquicentennial this month, there is a statement that "musicians have a tendency to sniff at Mason in these days, and doubtless the celebration will hear many a learned exposition of his shortcoming." If this "sniff" is heard, which one may doubt, it will be an echo not from the musicians but from the musical critics.

John S. Dwight, who attained a position of considerable authority as a musical critic in the last century and who edited the *Musical Journal,* disparaged the work of Mason, and in the biographical notes in *Sursum Corda,* published in 1898, there is this curious sentence, relating to him: "Though holding for many years low views of music as an art he did for it a unique service in America." How one can render a unique service to something he holds in low esteem is not easily comprehensible. But to the musical critic the virtue of music is often a sort of intricacy which makes it uninteresting and unmoving to anyone except himself. Mason recognized pure and simple melody as a worthy medium of worship for the great heart of humanity. This is not a low view of sacred music. It is an exalted view, if one believes as Mason did that music is a universal art meant to stir the common emotions of mankind. It is often the real greatness of art to renounce all art and it was in this sense that Mason achieved the truest expression of his own musical art.

Great honors came to him from many sources and in 1855 the degree of Doctor of Music was conferred upon him by the University of New York, the first instance, it is said, of the giving of the degree in this country.

In most of the hymnals today in common use in our churches the American composers in the lead are Mason, Bradbury, and Hastings, usually in that order. Bradbury and Hastings were close associates of Mason and worked with him. In the blending of words and music so closely and familiarly that no one can put them asunder Mason is unexcelled. "Nearer, my God, to Thee" has been set to one of Dyke's tunes but our very thought of it is fashioned to Mason's "Bethany." "Blest Be the Tie That Binds" has hallowed the communion service to millions but whether it is sung to "Boylston" or "Dennis" it is Mason in either case. He wrote them both, the latter being an adaptation. Those two Sabbath hymns which many of us heard so often in our childhood, "O Day of Rest and Gladness," and "Safely Through Another Week God has Brought us on our Way," are both in our memory set to his music forever. It was Mason who adapted Handel to that most lusty of our Christmas hymns, "Joy to the World, the Lord is Come." It is his music that is linked in our minds to the great missionary hymn, "Hail to the Brightness of Zion's Glad Morning," the words being written by his associate, Thomas Hastings, and "Greenland's Icy Mountains."

The lofty strains of "Ariel" are his—"Oh Could I Speak the Matchless Worth"—and the stirring notes of "Laban," "My Soul, be on Thy Guard," and also and in contrast the tender and perfect adaptation of "Naomi," "Father, Whate'er of Earthly Bliss thy Sovereign Will Denies."

Hymns of the pilgrimage are always among the most beloved. He compiled the music to which we sing John Bowring's antiphonal song, "Watchman, Tell us of the Night," and the old hymn of Watts, "Thus Far the Lord has Led Me On," many of us will always associate with his "Hebron." "Uxbridge," one of his greatest hymns, rolls Watts' 19th Psalm with a sort of Gregorian grandeur, from which indeed it is taken. "The Heavens Declare Thy Glory, Lord," and the passion hymn of Watts which received such high praise from Matthew Arnold, "When I Survey the Wondrous Cross," is most familiar to multitudes in the moving strains of "Hamburg."

Ray Palmer's hymn, "My Faith Looks Up to Thee" is Lowell Mason's "Olivet." They are so blended for us that we could scarcely repeat the words without unconsciously intoning the melody.

Others could be added. They are not hymns where words and metre happen to match or are made to match. They are hymns where melody, metre, and words by fitness and use have become inseparably one.

In reflecting upon his career and achievement both in deeds and influence one can believe that the work he did as a bank employee was not without value to him. By this experience he learned, what he needed to know, how to fit himself into an organization and to conform his habits to a system. This helped him to achieve what plenty of musicians have lacked—an appreciation of others and a subordination of the musical ego in the interests of coöperation.

He was gifted in his ability to find and win associates and friends and to work with them. That harmony which is said to be "the strength and support of all institutions" is doubly so of musical organizations. Harmony of sound accompanied by disharmony of temperament is like a high soprano singing off the key. The associates and supporters whom he found and to whom he entrusted his work in a common aim, make a long and imposing list, too long even to be started in this paper.

There was a kindliness about him, an absorbing interest in people that communicated itself like the melody of his hymns. One gets the moving picture of a man devout, warmly human, with an enthusiasm both for people and for music which was harmonized in the beauty of his spirit.

A student of music writing a thesis in college on his educational work, in a letter to Henry L. Mason, his grandson, said, "Working each day with the data of his life left me in an exalted mood." So ofttimes does noble character shine out through the prism of cold data. His real genius was not in great composition but in selection and adaptation of musical material and knowledge, and most of all in his unique combination of the Teacher and Leader, a rare and priceless gift. He was a sort of David, the sweet singer of our 19th century Israel, who joined his swelling choruses with Gabriel to sing "in notes almost divine."

AMONG THE ALUMNI

1902

William E. Braisted is interim pastor of the First Baptist Church, Fairbury, Nebraska, while the Pastor, Dr. George D. McClelland, is serving as chaplain in the armed forces.

1905

A. F. Ufford returned at the end of January from China. He is now living at the Judson House, Malden.

1931

Leon F. Kenney has been, since the first of February, assistant pastor of People's Church, Cranston, R. I.

Everett L. Washburn recently became the pastor of the Central Baptist Church, Wayne, Pa.

1932

Paul V. Goodwin began on March 1 his work as minister of the First Baptist Church, Monrovia, Calif.

As abstract has been received of the Doctoral Dissertation of James A. Davidson at the University of Pittsburg, entitled, "Baptist Beginnings in Western Pennsylvania."

1934

Mack M. Goss is now pastor of the Baptist Church, Summerville, S. C.

Edward L. Saabye, Jr., is minister of the Baptist Church in Methuen.

1935

Charles R. Hodges was installed as minister of the Congregational

Church, Greeneville, Conn., on January 19. Earl F. Mathewson, '39, had a part in the program.

1936

Merle L. Easton is with the Division of Christian Education, 14 Beacon Street, Boston. She comes to this new position from Plymouth Congregational Church, Minneapolis, Minn.

On March 1 John H. Knight was installed as pastor of the First Presbyterian Church, Lynnhaven, Va.

Hampton E. Price is now pastor of the Federated Church, Ashland.

1937

A. Roger Williams' present address is the School of Chaplains, Fort Benjamin Harrison, Indiana.

1938

Harry W. Birch began his work as pastor of the Union Church, Greenwood, the Sunday after Easter.

Walter and Merle Cook have a son. Congratulations!

David A. Sharp, Jr., is a chaplain of the United States Naval Reserve, on duty at the Naval Training Station at Great Lakes, Ill.

1939

Theophilus Ringsmuth recently became assistant pastor of Calvary Baptist Church, Providence, R. I.

1940

Leslie W. Irving has been called as pastor of the Memorial Baptist Church, Pawtucket, R. I.

Robert J. Smith is at Fort Benjamin Harrison, Indiana, in the School of Chaplains.

1941

Robert W. Coe, Jr., is Chaplain at the United States Naval Training Station, Newport, R. I.

If any alumnus has the May 1, 1937 issue of SOCIAL ACTION (out of print now), and would like to contribute it to the Library so the file can be completed and bound, it will be much appreciated if he will send it to J. H. Scammon, 169 Institution Avenue, Newton Centre, Mass.

FARWELL and STURTEVANT

Through the generous help of a friend we have been able to complete the cost of the Farwell Hall refurnishing. We are now taking care of Sturtevant. If the Alumni on the mailing list would all send $1.00 the job would be finished. We ought to match a little better the kindness of the friends who have helped us. If you can make or solicit a contribution, send it to the School, 210 Institution Avenue, Newton Centre, Mass.

E. C. Herrick.

IN THE NEXT ISSUE

The next Bulletin (June issue) will be the Commencement number. For alumni who cannot come back, we hope to bring a graphic picture of the happenings on the Hill in June.

OUR CONTRIBUTORS IN THIS ISSUE

President Everett C. Herrick, the fifth president of The Newton Theological Institution, now Andover Newton Theological School, came into office in 1926, when the seminary was in grave financial difficulties. Since that time he has placed it on firm financial foundations and has seen it become one of the leading theological schools in the country. The affiliation of Newton with Andover Theological Seminary in 1931 resulted in a unique example of successful denominational coöperation in theological education. Dr. Herrick's friendship and spiritual leadership have strengthened a host of people, both in the school and in the churches. We take great pleasure in printing the article on Lowell Mason by President Herrick.

Please address all correspondence, books for review, and other communications to

John H. Scammon, *Editor*
The Andover Newton Theological School Bulletin
169 Institution Avenue
Newton Centre, Mass.

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Andover Newton Theological School Bulletin

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February, 1943
Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 35 FEBRUARY, 1943 NO. 2

EDITORIAL COMMITTEE
John H. Scammon John W. Brush William W. Keys, II

A LETTER

from Dr. Joseph C. Robbins, Director of Evangelism and Church Relations at Andover Newton, who is the President of the Northern Baptist Convention for the term 1941-1943. During the first seven months of his term he travelled 22,000 miles by train and 1,200 miles by automobile, giving 107 addresses in fifteen different states. He wrote over 600 letters and 32 articles.

. . .

My more than two years at Andover Newton have made me increasingly enthusiastic about this school.

Many of you know our beautiful hilltop campus, eight miles from Boston. Our faculty are scholarly, evangelical, and vitally interested in every one of our students. Our courses—Theology, Philosophy, Church History, Clinical and Pastoral Psychology, Christian Social Ethics, Religious Education, a comprehensive study of the Bible, and continuous emphasis on preaching in theory and practice are all designed to help our students prepare themselves adequately for the most important work of the Christian ministry in this tragic hour of the world's history. Our hope is that Andover Newton graduates shall not only be good parish ministers, wise church administrators, and effective preachers of the Gospel; but that, because of the years spent here, they shall also be men of deep religious experience and unshaken conviction on the great realities of the Christian faith. As President Herrick said in one of our Chapel services, a minister can and must be dogmatic about the reality of a personal God, the moral law, and redemption only through Jesus Christ.

Our students come from many sections of the country; 26 states are represented and 61 schools and colleges. Most students do practical work in the churches of Greater Boston, as pastor's assistants, educational directors, or pastors of nearby churches.

Andover Newton graduates are in places of leadership across the nation, from the First Baptist Church of Boston, with Harry Kruener as pastor, to the First Baptist Church of Los Angeles with Frank Fagerburg as pastor, and the First Baptist Church of Seattle, where Harold Jensen ministers. Four of the six New England Baptist State Secretaries are graduates of the school. Nearly a hundred Andover Newton men are serving as chaplains in the armed forces of our country. In the world field, two of our men are now rendering exceptional service in Chungking, China. Men and women of Andover Newton have gone as missionaries to all the far places of the globe.

This year, as some of you know, it is my privilege to serve as President of the Northern Baptist Convention. I am grateful for the generosity of President Herrick which makes possible this service to the Denomination. I hope that I am carrying the spirit of Andover Newton throughout the length and breadth of the Northern Baptist Convention.

Joseph C. Robbins.

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

THE OLD TESTAMENT AND WAR

By James P. Berkeley

On the retirement in June of Professor W. N. Donovan after forty-four years of teaching the Old Testament at Newton, Professor J. P. Berkeley was elected Professor of Old Testament and Religious Education. The Editorial Committee asked Professor Berkeley for permission to print the following paper as it was read before an informal discussion group in Boston.

TO THE advocates of war who justify the way of the sword, the Old Testament is an arsenal of texts and cases; to the lover of peace the Old Testament is an embarrassing contradition. It is a book full of wars and the rumors of war and at the same time contains the most alluring messages of peace. What has this ancient book to say to Christians of this generation in the perplexing tensions of a humanity longing for peace in the midst of the throes of war? How should the Old Testament be used in the preaching and teaching of today?

Variety is an outstanding characteristic of the Old Testament. "Divers portions . . . divers manners" aptly describes it. Quoting proof texts is therefore a risky procedure, because any idea may be matched by a different if not contradictory idea. The pacifist quotes with dogmatic finality, "Thou shalt not kill." But the militarist can come back with another famous text, "To obey is better than sacrifice," observing that the obedience called for in this particular instance is to take up the sword and slaughter a whole people, men, women, children, animals.

James Percival Berkeley
Professor of Old Testament and Religious Education

The particular inspiration of peace societies has been found in those ideal-inspiring words, "They shall beat their swords into plowshares, and their spears into pruninghooks (Is. 2:4; Micah 4:3). But what a text for just and righteous war is found in Joel's song, 3:10a, "Beat your plowshares into swords, and your pruninghooks into spears." And the champion of any war can always add, "Cursed be he that keepeth back his sword from blood" (Jer. 48:10). Quoting proof texts is not proving a position.

Is there, then, no definite, central message in the Old Testament? In one way the impression is made upon us that we have in these many books from many times through many men a mere pudding stone, a mere hash of diverse elements, a mere fortuitous concourse of unrelated texts. Facing this variety, to say nothing of contrariety, some would follow Ulfilas and use a shorter Old Testament purged of its warlike elements. But this can never be—we have the Old Testament, the whole Old Testament, and must accept it for what it actually is. That the Old Testament as a whole does make a distinct impact upon the mind and really confronts man with a clear, forceful idea of God is evident in Judaism with its very definite point of view and message.

What, then, has it to say about war and peace? Does God speak definitely in these divers portions and divers manners so that we can declare authoritatively "Thus saith the Lord"? To be more specific, we may inquire, then, into the validity of the declaration regarding turning swords into plowshares as an expression of the essential message of the Old Testament.

Those words stand in a strange block of material, found both in Isaiah and Micah without any definite connection with adjacent material. We do not know definitely who the author was, nor the date of the writing, nor the historical setting. The paragraph seems to belong to the order of Melchizedek, without father or mother.

Did the great Isaiah proclaim these words and were they then copied by Micah, his humbler contemporary from the countryside? Or did Micah, the clear-sighted champion of the men of plowshares and pruninghooks, declare these words to his rural friends and were they, then, recognized by the city prophet as corresponding with his message? Or did some unnamed prophet before the time of Isaiah and Micah leave these glowing words as an heritage to inspire these two prophets? Or did a later editor transfer the saying from one to the other? Or was this the insight of some inspired mind in the post-exilic period when prophecy was outlawed and had to attach its words to the ancient worthies? Or did some man of Israel in his travelling about the world discover this jewel and bring it to the treasure house of his own scripture because he recognized its kinship with the prophets?

We cannot render any answer to these questions. Whatever its origin, its validity does not rest on any proven authorship by one of the canonical prophets. But it may be added that it fits into the pattern of thought of these eighth century prophets and expresses their view admirably.

The validity of this text as expressing that which is essential and final in the total message of the Old Testament may be considered in the light of two propositions.

Proposition One.

First, *God's revelation is in the processes of His work as recognized and interpreted by insights into that working.* The old theory of revelation was mechanical, static, undynamic. According to that theory this famous paragraph on war and peace was audibly dictated to both prophets verbatim and contains the ipsissima verba of the Lord. Such a theory is really necessary for using proof texts but, if carried through consistently, it involves the divine mind in strange and serious mental and moral inconsistencies.

The basic fact of revelation is that God Himself is the Eternal Reality always, at every step revealing Himself. The presence of God in the processes of man's life, and man's recognition of God as present in those processes is the heart of the experience we call revelation. Revelation is not God's act of getting information across to man, of handing out prescriptions, of dictating codes or golden texts, of reviewing history and moralizing thereon. His revelation is the act of confronting man with Himself as He is at work in the affairs of man. It is His present operative life in the life of man. William Temple has stated this with force and clarity. "What is offered to man's apprehension in any specific Revelation is not truth concerning God but the living God Himself." "There is no such thing as revealed Truth. There are truths of revelation, that is to say, propositions which express the results of correct thinking concerning revelation—but they are not themselves directly revealed."*

Baillie commenting upon Temple writes, "On this view, then, revelation consists neither in the dictation of writings nor in the communication of information, but in personal communion—the self-disclosure of a Personality. So also in the sphere of morals, what has been revealed to us is not a code of rules which we must obey but a Person to whom we are constrained to respond."†

In the Old Testament we perceive a people confronted by God at work in their midst. There is from first to last one God who is revealing Himself in what He does, one God, perfect in wisdom, holiness, love. In the course of a very long and diverse history He "offered himself to man's apprehension" in the events of man's life. But at every step man's understanding was conditioned by his powers of apprehension at the particular stage of his growth. Primitive man could respond to God's presence only within the capacities of his primitive apprehension. Such men expressed their experience in the terms of spirits. As a matter of fact spirits did not speak to primitive man but God did. Although the primitive man expressed his experience in terms of spirits, his experience was genuine. God did actually confront him and reveal His presence. At that stage man's mind had not grown into those powers by which he could comprehend what happened to him, but the race had the capacity to grow in apprehension as God Himself continuously dealt with them.

The Old Testament exhibits to us the widening amplitude of experience in revelation. By the steps of serial experience in which God confronted the people in the recurring events of life the clarification of

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*[*Nature, Man and God*](#) (London: Macmillan, 1934), pp. 322, 317. Used by permission.

†*Our Knowledge of God* (N. Y.: Scribner, 1939), pp. 36, 37. Used by permission.

meaning advanced into maturer statements of insight. This may be called the process of recurrence, repetition and presentness (Thomas Mann). The experience of the Exile, for example, was a recurrence of the Egyptian Bondage. The Bondage returned again, was repeated in their lives, but it was relived in a "presentness" in which God was confronting them at a deeper level of their apprehension. Therefore there came the classification of new insights. In this process of recurrence, repetition, presentness the Old Testament comes in time to its highest revelation.

God's revelation, then, in the Old Testament is in the whole process arriving at its climax. Standing at the high point and comprehending the whole serial unfolding in successive circumstances and powers of apprehension, is the only way we can understand the revelation. Then we can see the whole and judge each part in relation thereto. Quoting this text or that text has genuine meaning only when we can discover the hierarchy of texts in their total organization of significance.

Does the declaration regarding beating swords into plowshares fit into this conception of revelation? Does it express something which was at the beginning, latent but unrecognized, essential but not grasped? Is it a consummating statement?

Proposition Two.

Secondly, *examining the processes of God at work in the Old Testament shows with an increasing clarification that turning swords into plowshares is an operative principle of God at work in the processes of man's life and that in increasing measure.*

Archeology carries us back to the dawn of civilization or the dawn of conscience. It tells us of the emergence of agriculture in the Fertile Crescent when man first learned about soil and seed and how with the culture of the soil came the culture of man. But that life involved a struggle of man with man. From the mountains about the Fertile Crescent and the desert within, nomads periodically broke into the world of the agriculturist to spoil and destroy. But the nomad in time learned the ways of soil culture and entered into primitive civilization. He turned his swords into plowshares.

The age-old memories of agriculture are preserved in the earlier story of Creation in Genesis, the Garden of Eden story. This story comes from the farmers, the hard-toiling farmers sustained in labor and sorrow by the awareness of God confronting them in the circumstances of life. To those agriculturists man is animated soil, created to till the soil. God formed man of the soil, breathed into his nostrils the breath of life, gave to him a fertile farm and put him to work to till the soil. Man began with the plow, not a sword, according to this story.

But conflict came. Cain, the agriculturist, and Abel, the nomad, fought. Cain's offering seemed disregarded and Abel's blessed. War ensued and left its curse on man.

But in that Fertile Crescent, archeology tells us, agriculture went on. Men began to learn to live together and with the accumulated reserves of his labors man's life entered into the disciplines of culture and the enlargement of meanings. The Fertile Crescent became an extended experiment in the initial steps in cooperation and living in increasing measure of mutual dependence. God began here teaching men how to make and use plowshares. Man felt a dawning sense of God confronting him. Conscience was awakening in such a situation and man began asking that profoundly probing question, "Am I my brother's keeper?" Here is the dawn of conscience.

Through that long prehistoric period God presented Himself at work in that agricultural development which made real human, social living possible. In the beginning was the plowshare.

Hebrew history begins with the vigorous, adventurous groups of semi-nomadic people invading Canaan and becoming the dominant group in that area. The facts and the meaning of this period are becoming clearer through the illuminating work of archeology and literary criticism.

The two sources for this period, the books of Joshua and Judges, have been the great arsenal for war texts and cases. They seem particularly militaristic and attuned to the themes of the Wars of Yahweh. Especially prominent is the story of the wholesale destruction of the Canaanites. That Holy War has been employed to sustain all and sundry kinds of war ever since.

What really did happen in that period becomes clearer by our better, more discriminating knowledge of those times.

We know definitely that the general picture given in the Book of Joshua is not historical. That can be asserted positively. Within the book of Joshua and in the book of Judges there are the clear, realistic assertions which deny the statements made regarding the wholesale destruction of the Canaanites. Israel did not enter the land as a united people under Joshua. Israel did not conquer the land in three short, miraculous, theocratic campaigns. Israel did not destroy the Canaanites in wholesale butchery. The historical evidence is final and conclusive on these points.

The famous Joshua stories told with such dramatic force belong to a late source dating from the eighth century, and are far removed from the period of the invasion itself. They belong to that period when the Canaanitic elements of baalism had invaded the national ritual and endangered the very existence of Yahweh worship. With the fervor of the fear-aroused reformer these stories tell what should have been done to purge the land of the Canaanite danger. They constitute a vivid, moving pageant of invasion worked up upon the stage of imagination in which the long process of the invasion is condensed into a few pageant scenes and highly idealized for pedagogical purposes. The characters are pageant characters moved about by stage manipulation. Whole armies are destroyed as toy soldiers are mowed down, whole communities are laid low as piles of blocks are knocked down. This dramatic method was employed to picture the desperate need of purging all the Canaanitic influences out of Israel. It was all without the shedding of blood. The wholesale destruction pictured so dramatically was both humanly and divinely impossible in the actualities of life.

Turning back to the facts of the period of the Judges we discover that while there was fighting, fierce fighting, yet for the whole period relatively little fighting took place. There were no armies nor campaigns, nor was there military equipment. The fighting reported consists of local forays of brief duration. But tradition hands down the stories of the heroic fights rather than the occurrences of everyday life. Closer observation of the times of the Judges shows that the agricultural development of the land was the continuing, significant fact. We know now that Canaan at that time was not a thoroughly settled land. Most of the country was open. The Canaanities built walled cities at strategic points, with a small aristocracy of land owners in each controlling the daughter villages occupied by the farmer-serfs. The Hebrews came in as free men, occupied the country and developed agricultural villages, reaching gradually throughout the land. The invasion of the land by the Hebrews was not primarily by the sword. It was with plowshares. They were an aggressive, vigorous people but there appears no strong war spirit among them. Only two great battles are recorded in the Book of Judges. The first was due to the attempt of the Canaanites to block the Hebrew advance into the rich agricultural land of the Esdraelon. There under Deborah and Barak the power of these land barons was broken. The second battle came when the Midianites came in to spoil the Hebrew farmers. Gideon could find only three hundred trusty soldiers in all Israel and they won by a clever trick rather than military prowess. After any uprising the people returned to their sowing and reaping and gradually they were remaking Palestine according to the pattern of free men of the soil. The ordering of life was in accordance with the profound philosophy of the earlier story of creation. Their hard toil was illuminated with the awareness that God was confronting them in the processes of His work in the seasons and in the fertility of field, flock, family. In the codes of laws of these agriculturists we can learn more of what life was in that day than we can learn from their stories of war.

Another phase of peace and war came with the founding of the kingdom. This enterprise stands at one of those favorable moments of opportunity full of the richest promise. The Hebrews were well established as agriculturists. The land was now capable of development for a free enterprising people stepping forward into a higher degree of civilization. There were no threats from great outside powers and would not be for a couple of centuries. Commercial opportunities were excellent. But there was a dangerous element in the situation which in the end wrought destruction. This was the appearance of a professional standing army, the development of a military aristocracy, a system of royal taxes and labor gangs and monopolistic royal big business. Tyranny develops militarism and militarism nourishes tyranny.

The rise of the kingdom coincided with the beginnings of the Iron Age. David began his career as a chalcolithic boy with a sling-shot. He knew nothing of the new weapons of iron nor of war equipment. Swords, shields, chariots, horses were all outside his experience as a boy. The Philistines, the Cretan Sea Raiders, were effective invaders because they were masters of the new crafts of the Iron Age for use in military equipment. And David soon learned from the Philistines. After living with them he attached to himself a body of mercenaries from their number, a body-guard, a police force to exercise control over his unequipped nation still lingering in the Bronze Age. With Joab, that fierce wielder of the sword as the watch-dog of the crown, David's hold upon the country was secure. Solomon, born and raised in the old Canaanitic city of Jerusalem and never knowing the free men of the farms and flocks, followed in the way of his fathers and added thereto.

Now we find a new thing in the Hebrew life—militaristic tyranny on the old Canaanitic pattern but outdoing it in the new equipment of the Iron Age. When there was added to this monopolistic royal big business, the evil was multiplied. Solomon was a militaristic tyrant and big business magnate. His army was designed to establish and control trade routes and trade centers upon which his power and prestige depended. It was used to enforce a heavy tax system which was chiefly enforced labor in work gangs under the military. Swords and spears were the symbol of his rule. The king was turning plowshares into swords in his conceit of power, and thereby he destroyed forever the united kingdom with its splendid opportunity of development at that particular moment in history. God confronted David and Solomon. But instead of transforming that land by justice for the free men of the soil, they oppressed the farmers with taxes, produced depression and revolt, and used their gains to build an impressive royal chapel. They attempted to use God for their ends, not obey Him. The outcome was disaster.

Moving down to the next point of crisis we come to Assyrian militarism in the eighth century. When in 740 B. C. Assyria won the battle of Arpad, the god of war strode forth and the whole world trembled. Assyria organized itself for total warfare. In Nineveh the engines of war and the science of war were developed with terrible efficiency and thoroughness. Universal military service, the nation a military unit, lightning campaigns of frightfulness, deportation of population, occupation of conquered lands with heavy taxes, power politics, power propaganda were all in the program of this nation set upon world dominion. Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, Esarhaddon form a series of able, most successful organizers and conductors of war as the regular business of a whole people bent upon the exploitation of the world by military power.

Listen while one of these braggarts in his conceit of power speaks through his minister of propaganda:

"The palace of Tiglath-pileser, the great king, the mighty king, king of the whole world, King of Assyria, King of Babylon, King of Sumer and Akkad, king of the four quarters of the world; the hero, the warrior, who under the protection of Ashur, his lord, dashed to pieces like pots all those who were disobedient to him, swept over them like a cyclone, and gave them to the winds; the king who at the call of Asshur, Shamash, and Marduk, the great gods, marched here and there and ruled over lands from the Salt Sea of Bit Yakin to Mount Bikni in the east, and from the Western Sea to Egypt, and from the horizon to the zenith and exercised kingship over them."* Such was their blindness to the law of God and to the facts of the moral order.

Over against these four men of the sword stood another group whose names did not get into the world news of that day. Yet they are about the only men of that century who have entered into the world's thinking.

Amos, the shepherd of the mountain heights, clear-visioned, watchful, logical thinker, schooled in the strict discipline of the desert, as stern and as tender as a shepherd.

Hosea, the husband and father who loved loyalty and faithfulness, the storm-tossed lover whose love of God taught him the deeper meanings of marriage while his tragedy in love taught him more deeply the love of God.

Micah, the farmer, the passionate champion of the poor, mortgage-ridden, dispossessed, enslaved farmers of his day.

Isaiah, patrician of the city, man of lofty vision who outmatched the thinking of the rulers of his day because he always saw the Holy One as the Lord of history seated upon a throne, high and lifted up.

In these men was the very antithesis of the war lords and their philosophy.

It was the function of these prophets of the eighth century to confront their world with the presence in their midst of Yahweh the Moral Ruler, the God of Justice, and endeavor to get them to apprehend this Reality. They asserted with every emphasis at their command the fact of the moral law at work always and in all places without favor of any kind and with no deviation. This they declared to be God Himself at work in their midst.

This is the setting in which the famous statement about turning the weapons of war into the tools of productivity is given to us. These great idealistic words are a statement of the moral law in operation in that day.

"And it shall come to pass in the latter days." So the famous paragraph begins. This is an assertion of the moral law. It is no magic forecasting of some distant event to come to pass at some later date, no vision of an expected intrusion into the human order of some outside divine power held in reserve until a predetermined time. These words were a solemn declaration that God was present and was operating according to His moral law. "The latter days" is an expression of consequences. Just as surely as God reigns, there must be a turning of swords into plowshares.

The prophets were messengers of Doom, the certain inescapable Doom of the nations which transgressed the ways of justice. Their destruction was by the law of consequences just at hand. As surely as the plumbline demonstrates the fate of the tottering wall, the moral law demonstrates the doom of the sinful nation. Just as surely as God is the Moral Ruler, so surely there must be a turning of swords into plowshares. This will not come by a fiat unrelated to the circumstances.

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*The Nimrud Inscription of Tiglath-Pileser III, tr. by J. M. P. Smith, *Assyrian and Babylonian Literature, Selected Translations* (N. Y.: D. Appleton, 1900), p. 52.

The only way in which men can go on living as men and continue in God's world is by a life in accordance with God's moral rule.

This was realism, the clearest-sighted realism of that day. The moral law worked. Israel went down to destruction because she refused to recognize the law of justice and to make her life one of co-operative, constructive productivity. Assyria went down under the consequences of her militarism. Those prophets were right. God had no place in His reign for kingdoms like Israel and Assyria. Life came again to those lands when the purposes and energies of the people were turned to justice and fruitful labor.

Another crisis.

The period from 600 to 400 B. C. was probably the greatest watershed in human history. "It was in the fifth century B. C. that we find the greatest single burst of intellectual and aesthetic activity that the world has ever known, with results unparallelled before or after, from the standpoint of the integral achievement of man as intellectual, aesthetic, and physical animal."*

In 612 B. C. Assyria, the militaristic totalitarian state, was destroyed by the moral law and disappeared from the stream of history with no gift for the enrichment of mankind. Such a nation could not continue in God's moral order. After a short interval of Babylonian rule, Cyrus made his appearance with a concept of universalism and toleration which marked the emergence of a new stage of history. The old world of the Semites, worn out by militarism, collapsed; a new, fresh, vigorous Aryan world began with a new toleration and respect for the rights of man.

Contrast the decree of Cyrus with that of Tiglath-pileser:

"I am Cyrus, king of the world, the great king, the powerful king, King of Babylon, King of Sumer and Akkad, king of the four quarters (of the world) . . . When I made my gracious entrance into Babylon, with joy and rejoicing I took up my lordly residence in the royal palace . . . My numerous troops marched peacefully into Babylon. In all Sumer and Akkad, the noble race, I permitted no unfriendly treatment. I gave proper attention to the needs of Babylon and its cities . . . I quieted their sighing (and) soothed their sorrow."†

This fits in with a wide-spread awakening of men's minds to the meaning of the life of man. It is seen in the rise of philosophy in Greece. Man was entering into the stage of logical thinking. Personalism was emerging; man was beginning to consider how to meet his world as man, as homo sapiens, as the thinker, as the humanitarian.

The message of the Old Testament regarding war and peace is to be seen in the setting of this great mutation in human thinking. The greatest opportunity in our preaching and teaching of the Old Testament is the understanding of its climactic message in this period. The deepest document of the emergent life in this remarkable epoch was the Second Isaiah, that matchless treasure of the Old Testament, man's

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*W. F. Albright, *From The Stone Age to Christianity: Monotheism and the Historical Process* (Baltimore: Johns Hopkins, 1940), p. 83. Used by permission.

†The Cylinder of Cyrus, tr. by Robert Francis Harper, *Assyrian and Babylonian Literature, Selected Translations* (N. Y.: D. Appleton, 1900), pp. 172, 173.

richest heritage outside the New Testament. In its pages we meet with one who in his innermost self was living this new life, felt it as a world-changing event, a new epoch, and hailed it with the ringing songs of an evangelist. The Second Isaiah gave the rising concept of life its highest expression by stating it in the terms of the nature of God and His purpose. At last in this man's mind monotheism emerged with logical clarity and evangelical fervor. In his concept of the Servant he placed before man a universalism which had significance and gave in appealing poetry the ideal of man's very being as the creation of the one and only God. With marvellous skill he unfolded his idea at stage after stage of insight until he came to the climax in that idealization of his concept of the nation, the Suffering Servant.

Here then arises the missionary ideal. There is one God. All people are His. The nation that knows Him must become the servant of all the rest. This message of Second Isaiah read in the setting of the emerging new order states in a climactic and consummatory way what the whole of the Old Testament means. Here is its message regarding war and peace. It is the ringing summons to the missionary task even to the full measure of sacrifice.

In these widely extended changing events interpreted by the insights of one of the greatest minds in history, God was confronting the world. He was offering Himself to man's apprehension in a new interpretation of human life, integrated in true monotheism and missionary service.

But the Second Isaiah stands in a rather lonely place. The author of the parable of Jonah catches his insight. But for the most the strongly nationalistic, particularistic feeling prevailed. In the bitterness of oppression there came a strong feeling which longed to use military means against the Gentile powers. Joel about 400 B. C. cries out

"Consecrate war,
  arouse the mighty men!
Let all the warriors
  approach and come on!

"Beat your ploughshares into swords,
  and your pruning-hooks into lances!
Let the weakling say, I am strong!
  Let the coward become a hero!

"For the nations shall be roused and march
  to Jehoshaphat's valley,
For there will I sit in judgment
  on all the nations from every quarter."*

(Joel 4:9b-12)

But another law was at work deeper than the songs of hate. The old Hebrew state went down as a political unit in 586 B. C. never to rise

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*J. A. Bewer in J. M. P. Smith, W. H. Ward, J. A. Bewer, *A Critical and Exegetical Commentary on Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel* (The International Critical Commentary) (N. Y.: Scribner, 1911), p. 134. Used by permission.

again except for the fitful days of the Hasmoneans, but Judaism arose, a new community with a new mission to the world, a nation without a sword but with a book. She became a servant to the nations. As her distant ancestors had gone forth into the Fertile Crescent with seed and plow to make it a place for civilization, now Israel went forth to plow and sow the fields of men's thinking throughout the cosmopolitan life around the Mediterranean. Instead of the spears and words of militarism she went forth with a book and a school. It was a mighty widespreading, fruitful work. The secular historian may relate the succession of wars of this period, but one who sees more deeply will discern God's law at work in these quiet teachers busy at their work of transforming men's minds.

One other crisis should be noted. It centers about the persecution of Antiochus Epiphanes in 168 B. C. In this man was a strange mixture of Greek culture and the resurgence of the old discredited militarism. In his dreams of grandeur he attempted the role of totalitarian dictator. Madness drove him to the brutal attempt to wipe out Judaism. In his fury he set upon the little Jewish community with systematic terrorism. But ordinary men of Judah by this persecution were made into saints and in their endurance they became the first of the goodly company of the martyrs. Out of the terror of such days as these when saints hid in the cover of the mountains there arose that remarkable apocalypse, the Book of Daniel. Under the assumed name of an ancient worthy, cloaked with secret symbols, this writer pilloried Antiochus and maintained the patience of the saints.

In the famous seventh chapter of Daniel with its vivid pictures of the four beasts and the one like unto a Son of Man we have in symbolic form the way in which God was Himself confronting man in that day. This is not secret information handed out to would-be-predictors for ego-inflation but is the word of God coming with fresh revelation. The rulers in succession from Nechadrezzar to Antiochus are likened to beasts, cruel devouring beasts. They are climaxed by the awful dragon who symbolizes Antiochus Epiphanes. The exploiting, persecuting militarism of these kings is unnatural to man; it is bestial, the perversion of the human, and for such, under God, there is but one end, destruction. This will come with the inevitable, inescapable operation of God's moral law. No human armies are needed to accomplish this. "The throne is set." Then comes a nation like unto a Son of Man, a nation which fulfills the ideal of man created in the image of God, the saints. There is only one way in which man can live and that is humanely. Mankind must be redeemed from the bestial and become truly human. The kingdom of the saints, of the Son of Man, is the everlasting kingdom which shall not pass away, which shall not be destroyed. Such is the proclamation of this great book down at the close of the long course of the Old Testament.

When we examine the long process of God at work in the life of the Old Testament period we can affirm that the prophet's declaration regarding turning swords into plowshares is one those consummatory declarations which expresses an essential fact running through the whole. In it is a climactic insight in which the prophet recognized the One who had confronted the nation all the way and was present in the moral law which is expressed in this great statement.

Looking then at total picture of the Old Testament we may assert that there are definite clues to guide us today as God confronts us and gives Himself to our apprehension.

1. God expects the response of vigorous aggressiveness with a deep sense of destiny. Such were the people of His choice, a people who could go in and possess a land, bring it under cultivation, make it a land of significance, a people who could push out into all lands and maintain their sense of destiny with vigorous determination, not a military-minded people bent upon exploitation but a people knowing they had that which was most important to all people.

2. God expects the response of enthusiastic devotion to Justice. The moral law is the fundamental fact. It is the law of life operating at all times and in all places. It is God present in the affairs of men and at work here. Justice and kindness between men at all times and in all circumstances is the meaning of this law. At the points where the life of man touches the life of man, God confronts them both and presents Himself as the moral ruler in these very circumstances. God demands the response of conscience which condemns evil and pronounces the doom of every evil social order.

3. God expects the response of sacrificial missionary service. Because He is One and is the only One, there is a unity of the race which binds each to the service of all. Anything which is divisive is sin. The possession of anything imposes the requirement to share it and that at any cost. The complete grasp of the actual meaning of monotheism and the carrying out of its implications is the most serious challenge which the Old Testament puts upon us. Current pacifism in general has proven a weakling in our global conflict because so often it has been a mere individual declaration and a declaration of what one would not do. It fell short of a vigorous, aggressive missionary zeal which goes forth in a sacrificial service under the compelling sense of the concept of monotheism as a dynamic, evangelical concept.

After the study of the Old Testament, one can feel that howsoever many may be the periods of the sword, God has been all the time, in all circumstances carrying on His law of making plowshares. This is not postponed Utopia but a present operative law and we enter into its actuality when we join in aggressive, moral missionary sacrificial service.

LAYMEN'S COURSE

At the request of a group of laymen, two sets of courses have been offered at the School on Friday evenings for laymen of Greater Boston and vicinity. Last spring Prof. Ferré and Prof. Brush each conducted a class for six weeks; this fall Dr. Donovan and Dr. Gezork held eight class sessions.

AMONG THE ALUMNI

On. Dec. 14 fifty-seven Newton alumni and guests met on the Hill for the annual December luncheon. A fine program was presented with Mr. D. Ralph Maclean and the Seminary choir, Dr. Nels F. S. Ferré, Dr. Hugh Vernon White, and Pres. Herrick taking part. The Mid-Winter Luncheon of the Andover Alumni will take place on the Hill on Feb. 25. Dr. Herbert J. Gezork has been announced as one of the speakers.

The generous gift of money donated at Commencement by the Class of 1942 toward the purchase of semi-indirect lights in the Library reading room has been much appreciated.

1898. Charles Schweikert is Pastor Emeritus of the Trinity Baptist Church, Brooklyn, N. Y., and is available for supply or interim work. His address: 33 Maple Drive, New Hyde Park, Long Island, N. Y. . . . **1903.** Our deep sympathy goes out to Harry I. Marshall over the death of Mrs. Marshall on January 18. They returned from Burma in 1942. . . . Through a grave error, the name of Abner F. Newcomb of Alhambra, Calif., was read in the June necrology. When informed by a friend over the telephone that he was dead, Mr. Newcomb said he was glad to get the information. . . . **1906.** Ralph A. Sherwood has entered upon the twenty-sixth year of his pastorate at Salem, Mass. . . . **1913.** Allan D. Creelman is just home from the New England Baptist Hospital. . . . **1916.** A cablegram recently received in New York tells of the arrival in West China of Everett S. Burket from the United States. A veteran of work in South and East China, he is assigned in his new location to treasury and general work. . . . J. R. Case's address: In care of the Weeks School, Vergennes Vt. . . . **1917.** Visitors on the Hill last fall were Chester F. Wood, and Mrs. Wood (Lydia Whipple, '41), of Skowhegan, Maine. . . . **1918.** Alexander Henderson was married on Dec. 1 to Eva B. Clarke, Director of Religious Education of the Massachusetts Baptist Convention. His son, Phillips B. Henderson, '41, performed the ceremony. . . . **1921.** Friends of Paul E. Alden will be very glad to know that he is improving from his illness. . . . **1926.** Dorothy W. Pease's "Altars Under the Sky," a very attractive devotional book published by Abingdon-Cokesbury, has recently been put into the Library. Dorothy is director of religious education at South Congregational Church, Concord, N. H. . . . **1927.** Frederick R. Bruce is pastor of the Baptist Church of Wales. His address: Staffordville, Mass. . . . Willard D. Callender has accepted the call to be the minister of Grace Church, Somerville, during the leave of absence granted to Lewis W. Williamson. . . . **1928.** Perry L. Jackson and Dorothy write most interestingly of their work among the Yavapai-Apache Indians in Arizona. Their address: Clemenceau, Ariz. . . . Word recently came, we are sorry to say, of the death of John T. James, S.T.M., '28, in California. No details have been received. . . . We regret very much indeed to announce the death, after a long illness, on Jan. 19, of Howard E. Koelb. He had been pastor of the First Baptist Church, Lawrence, Kansas. . . . **1929.** John F. W. Howell recently became the minister of the Baptist Church, Hyannis, Mass. . . . J. Melvin Prior is pastor of the Central Baptist Church, Hartford, Conn. . . . **1930.** LeRoy A. Campbell has been elected Headmaster of Worcester Academy. . . . Harold J. Friend is substituting as teacher of mechanical drawing and manual training at the North Kingston High School. . . . Carroll D. Tripp is pastor of the First Baptist Church, Montpelier, Vt. . . . **1931.** A. Arthur Wild is pastor of the Baptist Church, East Brookfield, Mass. . . . **1932.** Their many friends will be extremely sorry to learn of the death in childbirth of Mrs. Paul V. Goodwin on January 22. Paul is pastor of the First Baptist Church, Monrovia, Calif. . . . Richard B. Smith began his work last fall on the Andover Newton faculty as Assistant to the President. . . . Myra Whittaker spent last year and the following summer working on an M.A. degree at Union and Columbia. . . . **1933.** Robert W. Bell is rector of St. Jude's Episcopal Church, Howell, Mich. . . . A. Ray Meserve is pastor of the United Church, Shirley, Mass. . . . **1934.** John G. Gaskill is pastor of the Presbyterian church, E. Derry, N. H. . . . Prof. and Mrs. Charles De W. Howell (Edith N. Volk, '34) have a daughter, Anne Volk. Robert Volk is two and a half. . . . Richard I. McKinney, who received his Ph.D. at Yale last June, is Dean of the School of Religion, Virginia Union University. . . . A. George Reinelt is pastor of the Baptist Church, Franklin, N. H. . . . **1935.** Leonard B. Allen, Head of the History Department, Judson College, Rangoon, Burma, is now broadcasting for the Chinese Government from Chungking. He writes: "On October 10th, the thirty-first anniversary of the Republic, we arranged a special broadcast in which six people took part, giving our vision for China and our commitment to that vision." Again, "Lately we have been seeing a number of leaders here, most friendly, open, responsive. I am sure great things are going to happen. Wire-laying now, and then the great illumination." . . . Prentiss L. Pemberton's article, "Theology for the Undergraduate," in the November JOURNAL OF BIBLE AND RELIGION, deserves reading. Prentiss is on the faculty of Sioux Falls Junior College. . . . **1936.** Perry M. Blankenship and Mrs. Blankenship announce the birth of a son on Jan. 23. . . . William D. Powell has been granted, by the Bishop of Minnesota (Episcopalian), a lay-reader's license in order that he may speak in Episcopalian as well as other pulpits in his work in the Church Council of St. Paul, Minn., and environs. . . . J. Raymond Henderson, S.T.M., '36, is pastor of the Second Baptist Church, Los Angeles, Calif. . . . Donald H. Rhoades is pastor of the First Church of Christ, Congregational, Mansfield Centre, and of the First Baptist Church of Mansfield, at Spring Hill, Conn. . . . Ernest F. Weske is working under the American Baptist Home Mission Society, Department of Cities. He is stationed in the Salt Lake Baptist Larger Parish, Utah. . . . **1937.** Franklin A. Bower is pastor of the First Congregational Church, Madison, Conn. . . . **1938.** Lucy P. Bonney was one of the very last missionaries to leave Burma. With Miss Laughlin, another Baptist missionary, she went across the mountains from their frontier station to Assam, walking two-thirds of the way and going by plane the last third.

Word has been received at the New York offices that because of the value of their services, government officials are making it possible for them to return to their frontier stations. . . . Walter L. Cook is the pastor of the Second Baptist Church, Calais, Me. . . . Willard G. Foote, S.T.M., '38, is doing graduate work at the University of Chicago Divinity School. . . . Frank H. Sinnott, ex '38, is pastor in Canning, Nova Scotia. . . . **1939.** In "Among the Telugus and Bolivians," published last year by the Canadian Baptist Foreign Mission Board, Gordon de W. Barss, ex '39, has a three-page description of his work in Vuyyuru, Madras Presidency, India. . . . W. Emmett Braselton, ex '39, and Mrs. Braselton (Doris Jacob, ex '39), have a son, W. Emmett Jr., a year and a half old. Emmett is doing religious work in the Kentucky mountains. . . . Florence Majors Robinson writes of the birth of a daughter, Julia May, on October 15. . . . Lawrence A. Nyberg, ex '39, is rector of the Episcopal church, Randolph. . . . James R. Rees and Mrs. Rees (Viola Wyhela, a member of the Baptist Temple, Fall River, of which Gabriel R. Guedj, '29, is pastor) have begun their work in the Baptist Church, Berlin, N. H. . . . **1940.** Ruth P. Butler was married last summer to Arthur S. Dwyer of Dorchester. . . . William G. McInnes was married on Oct. 4, 1942, to Miss Bertha L. Wells of Kennebunkport, Me. . . . W. Joyce Medlock has accepted the call of the Quaker Hill church, Waterford, Conn. . . . Arthayer R. Sanborn and family were written up in the May issue of the LADIES' HOME JOURNAL, 1942, in the series, "How America Lives." . . . **1941.** Word comes of the marriage of G. Murray Branch. Murray is pastor of the First Baptist Church, Madison, N. J. . . . Sakaé Hayakawa writes most interestingly of his experiences in a Relocation Camp. His address: 11-7-F, Topaz, Utah. . . . Edward W. W. Lewis and Mrs. Lewis announced the birth of a second son, Mark Andress, on Oct. 6, 1942. . . . William H. Molbon, Pastor of St. John's Presbyterian Church, Detroit, a large church with a full week-day program, was recently married. . . . **1942.** Henry J. Burt, ex '42, is pastor at Brookfield, Mass. . . . Charles W. Griffin is pastor of the Baptist church, Brewster. . . . Harold A. Schlink reports a seven-week Church Loyalty Crusade in which over $5,000 was raised for repairs on the Morningside Baptist Church, Pittsfield. . . . Edwin H. Shuman, who has been pastor of the Pride's Corner, Me., Union Church, is also Minister of the Westbrook Congregational Church. . . . **1943.** Alicia R. Bishop, ex '43, who because of ill-health had to return from Burma last year, may now be addressed at Hasseltine House, 40 Chase St., Newton Centre.

The following Andover Newton men are now serving as chaplains in the armed forces: Commander William H. Rafferty, '23; Lt. Col. Frank C. Rideout, '12, Retired; Adams, Rowland C., '37; Arbo, William C., '31; Ayers, Stephen E., '33; Barnhill, Frederick A., '36; Barrett, Q. K., '32; Bennett, Fred D., '35; Bicket, Willard A., '36; Blok, James, '35; Brann, Harrison A., '30; Brown, Marvin D., '36; Buckland, Floyd H., '36; Cain, Alva N., '34; Cantwell, Edward W., '32; Caraker, T.

Andrew, '26; Chandler, Edgar H. S., '33; Chandler, Warren W., '35; Coe, Robert W., Jr., '41; Cottle, Gardner D., '31; Coulthard, Arthur, '36; Craig, Andrew K., '35; Crandall, J. Mace, '31; Davenport, Rowland A., '33; Downey, W. Bertrand, '35; Duplissey, Frederick J., '41; Franklin, John S., '29; Garabedian, William E., '29; Gardiner, Everett E., '33; Geldart, William A., '27; Hart, William C., '42; Henderson, Phillips B., '41; Hochwald, Earle C., '36; Hoyle, Wayne E., S.T.M., '41; Isbell, Thomas C., Jr., '40; Jonas, Otto K., '36; Jones, Glyn, '40; Kennan, Arthur W., '39; King, Gordon, L., '36; King, Raleigh A., '40; Leland, Harold G., '35; Lesher, Everett B., '33; Lindsay, John P., '33; Loesch, Russell T., '35; MacCombie, Herbert E., '28; Macdonald, Ernest W., '39; Marshall, James C., '40; Martin, John A., '37; Matthews, Louis B., '25; McAlister, Eugene B., '36; Millard, George E., ex '40; Mitchell, Robert D., '39; Morton, Norris T., '27; Newton, Joseph R., '34; Nylen, Edwin B., '32; Olsen, Oscar W., '41; Overstreet, Samuel, '32; Perron, Donald F., '31; Powell, Oscar R., '32; Rabun, Joseph A., '37; Ray, Earl E., '39; Reid, William R., '29; Robbins, William J., '38; Rowlands, William D., '34; Sharp, David A., Jr., '38; Sims, John B., '34; Sizer, Leonard M., '40; Smith, Ellsworth M., '31 (War Emergency Chaplain, Detroit Council of Churches); Smith, Robert J., '40; Smith, Willard S., '36; Spencer, George J., '40; Staffeld, John D., '37; Straton, G. Douglas, '41; Strippy, Clarence G., '33; Walker, Paul R., '35; Warfield, Thomas P., '33; Whistler, Clark S., '40; Williams, A. Roger, '37; Williamson, Lewis W., '39; Yeagle, Lloyd R., '35. In addition, Souter, Lex King, '34, is a Captain in the Air Corps Intelligence Service; Heinrichs, Waldo H., ex '19, a Major in the U. S. Air Force.

If any alumnus has a Commencement program for the year 1935, and would like to donate it, the Library would appreciate having it to complete its file.

An extensive advertising program is being carried on among ministers by Funk and Wagnalls Co. urging them to buy the *Pulpit Commentary* set (52 vols.) for $52.00. Mention is not made of the fact that the set appeared first in the 1880's.

BOOKS OF INTEREST TO MINISTERS

The following books were sent to the BULLETIN for review. In the April issue we shall print a list of significant books of 1942 as selected by the members of our faculty, one book being recommended in each field.

—The Editorial Committee.

The Great Century: In the Americas, Australasia, and Africa, A. D. 1800-A. D. 1914 (A History of the Expansion of Christianity, vol. V), by Kenneth Scott Latourette. New York: Harper, 1943. 526p. $3.50.

Latourette's fifth volume of his great *Expansion of Christianity* series will introduce the average reader (and the over-average too) to vast bodies of new material. Here is the development of the Christian movement in the nineteenth century in Canada, Latin America, Australia, the Pacific Islands, and Africa. (The next volume is to take up the northern shores of Africa and also Asia). Looking for our heroes here, we will find Livingstone and Grenfell; but do you know such Canadian pioneers and builders as Charles James Stewart, Henry Wilkes, Edward Feild, James Robertson, Robert Machray, and Egerton Ryerson? Our closer ties with Canada should send us to this chapter. And our "Good Neighbor" policy should send us to the chapter on Latin America. The current controversy over Protestant work in South America calls for light before heat; and Latourette's treatment of the passive, uncreative Catholicism of that great continent all through the "Great Century" throws a useful light on the issue. The bulkiest chapter deals with Africa south of the Sahara, where "was the largest congeries of primitive folk on the planet" (p. 319). 1914 is the terminus of all of Latourette's studies of the "Great Century." "In the year 1914 Christianity, like the white man's culture with which it was so closely associated, was making rapid strides in Africa" (p. 464).

This last statement suggests the nice balance this historian strikes between critical historicism and Christian faith: he does not conceal his sympathy for vital Christianity but he never abandons a critical perspective. The thoughtful reader cannot but be stirred by contemplating this vast body of detail patiently assembled, organized, and stored away in an encyclopedic volume of permanent value. He may even take joy in looking up some little-known island of the Pacific of which he just read in last week's newspaper accounts of the war. He will find that both the Christian missionaries and our greatest missionary historian got there before him.

J. W. Brush.

Religion in Illness and Health, by Carroll A. Wise. New York: Harper, 1942. 279p. $2.50.

In this book the chaplain of the Worcester State Hospital for Mental Diseases deals with the facts of religion, illness, and health in persons, as manifestations of the total personalities of these individuals. His thesis is that illness is the product of the way of life followed by the individual and his group, whereas health is a positive achievement that is both the result of, and the basis for, the fulfilment of personality. Thus religion is the way of life by which the individual attempts to solve life problems, and health and illness are reflections of the kind of solutions reached. "The symbols and techniques of religion may be used to foster and reinforce unhealthy tendencies either in individuals or in culture, or they may be used to change either individuals or culture in the direction of health." The author concludes with some practical considerations of the work of the clergyman, and a discussion of the relationship of the pastor to the medical doctor and to the social worker. Each chapter is followed by helpful references.

A. P. Guiles.

Christian Europe Today, by Adolf Keller. New York: Harper, 1942. 310p. $3.

Only one man could have written this book. The beloved Swiss Christian leader has the confidence of church people all over the world and possesses an extraordinary knowledge of world Christian facts and problems. Dr. Keller's labors in holding continental Protestantism together and relating it vitally to British and American Christianity constitute a Pauline epic of our day. Here is a book from the very heart of the churches under the Cross which is Europe's agony in war. Despair and hope streak the pages:—despair as a whole continent is plunged deeper and deeper into violence and terror and hunger, but a rising tide of hope as Christians discover God anew in the very valley of despair. For the fact seems to be that a new and wonderful faith in God and a devotion to His Beloved Son and His Church is being born in prison camps and occupied towns, among people whose church builddings have been blasted to ruins and whose children are being lost before enemy bullets or in starvation's scourge. No more poignant note is struck in these pages than the constant reminder of faith's agony when in the midst of physical starvation the old prayer is lifted, "Give us this day our daily bread." The reader himself moves back and forth from bewilderment and anguish to faith and courage. The book presents us with a wealth of factual material, much of it gathered first hand, concerning European church conditions. The reviewer has seen no fairer or more informative statement concerning the much-discussed question of Russia and religious liberty. Also the reader will find much clarification of the very puzzling religious picture of Germany today. Dr. Keller helps us also to survey all the current factors in Protestant-Catholic relationships and in the position of the Roman and the Eastern Orthodox churches as over against each other.

We Americans will be challenged on page after page, for we are reminded again and again that after the current catastrophe European Christians will look to us for every sort of help, physical, intellectual, spiritual. But we shall be ill-advised to offer any condescending patronage; for Christians who have been under the Cross, in a measure as we may never be, will have glittering spiritual riches to offer to us and to the world wide Christian movement. Dr. Keller not only knows his Europe; he knows us very well.

Laymen reading the book will possibly stumble over some of the theological discussions. I hope they will pick themselves up and keep right on. It is really not a hard book for the lay reader, and the reading of it ought to prove an experience of Divine Grace. The rising Ecumenical Church comes alive as one reads. Christians of all churches are being drawn providentially together under the awful stress of the times. The World Council of Churches was sketched, and a skeleton organization laid down just before the war came. Though real now in hardly more than a prophetic sense its quiet service during the present emergency in holding Christian churches and groups together is a thrilling fact. The spent and broken world of tomorrow will find vast resources of faith and hope and love for the tasks of reconstruction in this emerging Christian world community, something new and divine, gathered round the Cross of Christ. This is the Lord's doing and it is marvelous in our eyes! Lift up your hearts! Read this book! J. W. BRUSH.

Paths of Life: Preface to a World Religion, by Charles Morris. New York: Harper, 1942. 257p. $3.00.

This is a study of the various psychological types in religion designated as the Dionysian, Promethean, Apollonian, and Maitreyan. The point of view of the author is entirely naturalistic. He finds value in the Dionysian type of which Nietzsche is the prophet, in the Promethean whose modern protagonist is John Dewey, and in the Apollonian which first was clearly defined by Aristotle. But there is some inner weakness or contradiction in each of these types. The author therefore proposes a type which he calls the Maitreyan, named from the one of whose coming the Buddha prophesied. In this type the qualities which are overemphasized in each of the other will be perfectly balanced. I suppose this achievement will result from the widespread reading of this book and other such literature; there seems to be no feeling that any real God is interested in it. H. V. WHITE.

The Logic of Belief: An Introduction to the Philosophy of Religion, by David Elton Trueblood. New York: Harper, 1942. 327p. $2.50.

Even to the critical reviewer there comes the occasional pleasure of coming across a book that he can wholeheartedly recommend. Dr. Trueblood's latest book has the carefulness, power, and honesty of his earlier works. For those whose primary interest centers in the problems of science, philosophy, and religion, and who feel the need to wrestle with affirmations of theistic belief that are neither dogmatic, nor evasive of actual difficulties, nor yet devoid of creative faith, this book comes as both stimulus and guide. Naturally it will be considered unduly mystical by those who court a wooden scientific method, not sufficiently reasonable by those who make what actually is, here and now, the standard of philosophic truth, and impoverishingly negative by those who want the full power and light of the Christian faith, but this is no fault of the book since its avowed purpose is the *logic* of belief. The work is intentionally a treatment of philosophic theism and no more. But for this very reason the book has a vital message to religion in the colleges or to churches with an academic atmosphere. Ministers who seek to reach their college young people or teachers of the philosophy of religion will find this book of real service.

The outline of the book, which is set forth in a simple and clear style, will sufficiently indicate its content: The Structure of Belief; Types of Belief; The Evidence for Theistic Belief; and Difficulties of Belief. The last part is particularly frank and strong. The author is emerging from a cramping rational empiricism. If he keeps reading Whitehead he will find even more room for freedom, novelty, purpose, special providence, etc., although at the end he seems to breathe deeply and freely the depths and flexibilities of a God-centered understanding of the world. The book has a keen and constructive theistic perspective for which there is mounting demand. It is both a sign and the reality of a more constructive and positive philosophy of religion. This book is yet another indication that American religion is getting ready to rid itself of a fashionable negativity in order to face more realistically the deeper problems both of spirit and of civilization.

N. F. S. Ferré.

You Are My Friends, by Frank C. Laubach. New York: Harper and Brothers, 1942. 178p. $1.50.

This is frankly the hardest book that I have ever had to review. To the sophisticated it is maudlin sentimentalism; to the rationalist, mysticism; to the social prophet, pietism. To the reserved soul its content is indecent spiritual exposure. But to the humble, child-like seeker for Christ there breathes through this whole book a spirit of power, of faith, of enviably constant intimacy with the Saviour. Those who heard Dr. Laubach in our chapel or those who know of his epochal work in the Philippines, and who may also know how inadequate they are to change the world in decisive dimensions, may end the book the way I did, by pondering the pictures of Christ at the end and murmuring: "God be merciful to me, a sinner." To those who can stand the strain of continual, massive spiritual intimacy and affection this book will come as a rebuke, a challenge, and a promise. What is it in our lives which makes us shun emotional commitment and communication? One thing is certain: no one can read this book without being profoundly stirred.

N. F. S. Ferré.

The Revelation of St. John, by Martin Kiddle (The Moffatt New Testament Commentary). New York: Harper, 1941. 460p. $2.75.

World crisis literature has unique relevancy for our day. Faithful preaching of the Bible today includes the book of Revelation,—such a field for vagaries and such an intriguing and interesting illumination for those who will pay the price of penetrating its mysteries. Congregations need to be guarded against the vagaries and introduced into the meanings. To omit this book from preaching leaves some minds open to its appalling misuse and others to ignorance of its value. Here is another useful book for the conscientious preacher who desires to delve into the truth and message of the Apocalypse. The approach of the book is that of the preacher and teacher of today. The writer addresses himself to the two problems — the difficulty the modern Christian has in understanding this strange book, and the values it has for the Christian today. Herein it is a very useful book. It should not be used alone. A more critical work such as Beckwith should be used alongside Kiddle. This is important because the commentary needs rounding out and checking by at least one other first class exposition.

Kiddle's treatment of the opening vision and the seven letters is an example. Here is good exposition for the teacher and preacher. It will guide toward good use of the passage. But Kiddle does not deal with certain aspects of the exposition. Another authority will help to penetrate into the unique features of this section.

So with the exposition of the Millenium. Here we have a well-written, smoothly flowing, illuminating exposition of the passage. Beside there is needed the more formal, technical discussion of a more thoroughly critical and exegetical work. Using the two methods the preacher will get at a mastery of the Millenium passage regarding which there is so much acquired misinformation.

The Introduction in this commentary will be found indeed a real introductory study which will orient one for the good adventure into the strange symbolism, visualizations, auditions of this book. So to understand the Apocalypse one must learn to think apocalyptically. It is like learning a new language. But no mere modern spectator attitude will ever get at the significance of this book. Kiddle will prove a new, important help in learning to think apocalyptically and then to translate into the language of our day. J. P. BERKELEY.

The Place Where Thou Standest, by Paul Scherer. New York: Harper, 1942. 176p. $1.50.

In this compact little volume of twenty-five short sermons the author frankly faces the boredom, insecurity, personal difficulties, and spiritual hunger of sophisticated moderns, and brings to bear upon these problems and needs the power of his warm, intelligent faith. By means of a simple, direct style, excellent "audience contact" is established with the reader. The topics of the five general divisions, under each of which five sermons are grouped, indicate the practical approach of the author: "This Tired World," "God's Kind of Security," "Do You Find Things Hard?", "On Facing Yourself," and "The Place Whereon Thou Standest." The sub-titles of the individual sermons are equally interesting, as, for example, "A Gospel for the Disillusioned," "What Have You in View?" and "Your Part in God's Plan." The book has value for the layman. It starts the minister on his own train of thought. The illustrations are original and effective. The sermons, formerly preached in his own church or over the radio, reflect the disciplined mind of the scholar. Dr. Scherer, the minister of the Church of the Holy Spirit, New York City, is better known as a popular Lutheran radio preacher. VAUGHAN DABNEY.

Preaching from the Prophets, by Kyle Monroe Yates. New York: Harper, 1942. 225p. $2.

In recent years several good books on the prophets have appeared. Here is one written especially for the preacher. "The Old Testament prophets were preachers who had color, courage and dynamic qualities. Twentieth century preachers can learn much from them . . . The truths they presented are the ones needed for this generation."

The author has intentionally avoided discussing critical questions although he indicates some of the problems which inevitably arrive in a study of the prophets.

His aim is fourfold: "to provide the background, the picture of the man, the contents of his book, and the message of permanent value that may be used today."

In these days—of all times—preaching needs the prophetic note. This book should stimulate the reader to turn again to the prophets themselves and to some of the excellent books about them from which Dr. Yates quotes.

R. C. Tuck.

A Dialogue in the Desert, by Gerald Heard. New York: Harper, 1942. 74p. $1.

In the course of His second temptation—for the dialogue here is between Jesus and Satan—the Christ rejects the proposal that He cast Himself down from the pinnacle of the Temple with the words: "No—that way too is barred. No stone turns into loaf. No air turns to stair. The spirit must be changed. Always difficult, that is only more hard when the eye is dazzled. God works, but only unmistakably to the enlightened." After this victory He finds Himself empowered to bring health to a demoniac who threatens to kill Him. The final temptation is presented not only in spiritual terms, but also through the actual appeal and threat of a Zealot who sees the temporal kingdom as all ready to fall like a ripe fruit into the hand of Christ as leader of a revolutionary movement. This impressive account of the Temptation should be read in conjunction with T. S. Eliot's scene of the temptation of Becket in MURDER IN THE CATHEDRAL. We have only one qualm here. There is no question but what we need some genuine mysticism in our society and our type of Christian life. But why do our California friends, Heard, Huxley, and others throw a stumbling block in our way by such passages as that on page fifteen where God is said to have "proved His power to keep the body alive directly through the spirit." The context of this passage reminds us of the charge against Bronson Alcott that he proposed to nourish his idealistic community on bowls of sunrise.

A. N. Wilder.

Patterns of the Mind, by Lynn Harold Hough. New York: Harper, 1942. 135p. $1.50.

The importance of having a clearly understood and consistent conception or mental pattern is the theme of these lectures. Dangers of the misuse of a good pattern or the extension over the whole of life of a pattern of limited application are pointed out. The book is somewhat rhetorical and deals too much in generalities. But there are certain specific ideas that come in for criticism, for example, the tendency to make the biological or the purely mechanistic pattern dominant. The final chapter on the Christian pattern is a general survey of the Christian epic rather than a critical presentation of Christianity in either ethical or theological terms.

H. V. White.

What Man Can Make of Man, by William Ernest Hocking. New York: Harper, 1942. 62p. $1.

This essay traces brilliantly the rise, development and dilemma of the modern mind. It shows how the elimination of purpose or final causes resulted in a system of law, of history, and of science in which man found himself deprived of essential dignity, and the meaning. The abandonment of all the stabilities upon which the spiritual life rests, in the interest of change and process, has led to such paradoxes as: (1) the denial of the psyche by psychology, (2) the substitution of ideologies for a system of right in politics, and (3) the denial of ultimate truth by science. The concluding note is partly a report of progress and partly prophecy. It points to a spiritual renewal of human life by man's rediscovery of the soul and return to faith in God. H. V. WHITE.

The Shorter Moffatt Bible, [tr. by James Moffatt]. New York: Harper, 1942. 327p. $2.

One good way to describe this book is to compare it with THE SHORTER BIBLE of Charles Foster Kent. This includes both Testaments while Kent has a volume for each. This will go into an overcoat pocket: it measures 7½ by 5¼ inches. Kent's Testaments fit the pocket of a suit: it is 6¾ by 4½. Kent has better type for the prose; Moffatt for the poetry. The quality of Moffatt's version is well-known. Kent's is excellent, lacking Moffatt's interest, but it is closer to the English versions. Kent with his two volumes is able to give more content despite the larger print. He has sixty-five Psalms in whole or in part while Moffatt has twenty-seven. He gives a considerable part of Job while Moffatt has thirteen pages. In arrangement, Kent places his material under the heading of the respective books for the most part, except as regards the Synoptic Gospels. The Moffatt has considerable sections which ignore the distinction of the books, except as they are indicated at the top of the page and in the references. Moffatt incorporates John with the Synoptics. Kent places the material from John at the close of the whole Bible. The chapter and verse divisions are absent from both, but the source of the sections can easily be ascertained. Both works were planned with the need of the camps and soldiers partly in mind, Kent's for the former war. Both should render or continue to render a large service. A. N. WILDER.

Motives for Christian Living, by William Peter King. New York: Harper, 1942. 188p. $1.50.

In this comprehensive, meaty little book, William King presents the ethical ideals of Christianity, as shown chiefly in the teachings of Jesus and Paul, and the motivating factors that "will impart moral strength to lives . . . hard beset by strong and subtle temptations." Logical, practical, and suggestive, the stress throughout is on relationships, man's relation to God and man's relations with his fellows.

Dr. King gives the basis for Christian ethics as God, freedom, and immortality, and finds the supreme motive for the good life in the being and character of God as revealed in Jesus Christ. His chapter headings on the motivating forces are significant: "For My Own Sake"; "For the Sake of Others"; "For the Sake of Christ"; "God Our Father"; and "The Motive of Reward" (live the life that pays the most in enduring satisfactions).

Throughout there is the ring of reality, of contact with life, of a man who lives close to God, who knows himself and knows his fellows. There is an abundance of illustrative material. The epigrammatic sentences stick like burrs: "Religion is a matter of good wills, rather than pleasant thrills."

To help others, especially young people, to meet the problems of conduct; to strengthen one's own determination to live out the will of God in all relationships of life, this book merits a place on the minister's desk.

J. C. Robbins.

Training for the Life of the Spirit; Pamphlet Number 2, by Gerald Heard. New York: Harper, 1942. 57p. $.25.

In his first pamphlet Gerald Heard suggested modifying one's way of living by way of diet, regime, and livelihood, to the end that effort be coordinated in the direction of dedicated freedom. "Purgation" is what this was called.

This pamphlet tries to do two things. "First, it tries to describe what life is. It maintains that the only picture of life which will make sense is one that shows our life as an evolution, an evolution of consciousness. Secondly, it tries to give, in briefest form, the kind of conduct we should follow if that picture, or map is the true one. For though physical evolution has, without our conscious effort, brought us, through millions of years, to our present physical station, that physical evolution will now take us no further. If we would progress further, we must progress psychologically. If we do not so progress we shall degenerate. If we are to progress psychologically we must do so consciously, deliberately, ourselves, by our skilled effort and informed intention."

The aim of this pamphlet is to alter character. As a spiritual activity, he calls this "Proficiency." "The three stages, Purgation, Proficiency and Completion," he says, "have as their particular characteristics the life of virtue, the life of prayer and the life of direct and purposed action." A third pamphlet explaining "Completion" no doubt will be forthcoming.

Count Keyserling, some years ago, stated that the usual American belonged to what he called the "chauffeur type." Mr. Gerald Heard in his book *Pain, Sex and Time* suggested that the "therapeutic type" is the ideal person for our day and age. Though some of us shy away at the mysticism of Eastern religions which crop through his writings, we do find him to be a person of insight as well as orientation. In these pamphlets, as in his books *The Creed of Christ* and *The Code of Christ*, he is as good as his word. He offers us his suggestions for the development of peronalities who are "therapeutic."

A. P. Guiles.

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Election to position of honor or responsibility . . . .

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Any other information of interest . . . .

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If in the armed forces as Chaplain or otherwise, latest mailing address . . . .

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GUEST SPEAKERS IN CHAPEL

So far this year we have been privileged to have as guest speakers in chapel the following: Dr. Walter W. Van Kirk; Mr. Samuel Runganadhan; Dr. Mark Rich; Dr. Dwight J. Bradley; Mr. John Swomley; the Rev. Howard A. Kester; Dr. Ferdinand Q. Blanchard; Dr. Albert W. Palmer; Mr. James Myers; Prof. Bernard E. Meland; Mr. William Kitchen; Dr. E. R. Kellersberger; the Rev. M. Forest Ashbrook; the Rev. Marlin D. Farnum; the Rev. Frederick M. Morris; the Rev. M. Russell Boynton; the Rev. Randolph S. Merrill; Dr. E. Stanley Jones; Prof. Glenn Clark; Mr. Starr Daily.

IN THE NEXT ISSUE

The April issue will contain an article by Basil Mathews, "Prayers in War Time," and another by Nels F. S. Ferré, "Christianity and the Individual." There will also be a brief list of significant books of 1942, selected by the faculty, with one book in each department.

STAMP

REV. JOHN H. SCAMMON
Andover Newton Theological School
Newton Centre, Mass.

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Andover Newton Theological School Bulletin

Southworth Lecture Number

APRIL, 1943

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

VOL. 35 APRIL, 1943 NO. 3

EDITORIAL COMMITTEE

JOHN H. SCAMMON JOHN W. BRUSH WILLIAM W. KEYS, II

IN THIS ISSUE

On October 22 Professor Roland H. Bainton of Yale Divinity School delivered two addresses at Andover Newton on the Southworth Lectureship. They were received with the greatest of interest. We are very happy to print herewith the first of the lectures, hoping to carry the second in some later issue.

Dr. Ferré's article, "Christianity and the Individual," contains some of the material he recently presented in lectures in Michigan.

Professor Mathews' "Prayer in Time of War" is the third article in the issue. A minister wrote the School just recently for material on this crucial subject.

The list of worthwhile books of 1942 is printed as the result of a suggestion of one of our alumni.

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CONGREGATIONALISM: FROM THE JUST WAR TO THE CRUSADE IN THE PURITAN REVOLUTION

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Southworth Lectures, 1942, Part One

THE Congregationalists during the Puritan revolution, like all Christians in time of war, were confronted with the ethical problem of reconciling the precepts of the Sermon on the Mount with the inevitable violence and the hate customary in war. Little that was new could be said in the 1640s because all the answers compatible with Christian presuppositions had been voiced long before the Protestant Reformation. Three main attitudes had emerged. The first is an attitude of non-participation, pacifism; the second an attitude of reluctant participation, the just and mournful war; the third an attitude of hearty participation, the crusade. Broadly speaking these three positions appeared in chronological order. The early church was prevailingly pacifist. The Christian Roman empire developed the doctrine of the just war. The Middle Ages added the crusade.

The pacifism of the early church need not detain us since there is no hint of it among the Congregationalists of the Puritan revolution. Their thought was to shift from the just war to the crusade. These two types, therefore, call for a measure of elucidation.

The theory of the just war was elaborated in the Christian Roman empire in the period between Constantine and the barbarian invasions. Chief among the formulators was St. Augustine. The sources for the idea of the just war were primarily classical. To be sure Biblical confirmation was found in the New Testament in the verses in Romans 13: "The powers that be are ordained of God . . ." The ruler "beareth not the sword in vain, for he is a minister of God, a revenger to execute wrath upon him that doeth evil." This description of the police power of the state could be extended to war only if war were itself regarded as a form of policing. In the Old Testament a code for the conduct of the just war was discovered in Deuteronomy 20. Yet the primary source was classical. The concept had been built up from Plato to Cicero. In the classical picture the just war had to be just as to its object, which was to vindicate justice and restore peace; just as to its conduct in that the war must be formally declared, good faith observed with the enemy, prisoners and hostages respected, non-combatants spared and violence restrained within the limits of military necessity. Such conditions could be fulfilled by both sides at once and the war could thus be reciprocally just. The authority of the state, as embodied in the will of the ruler, was also requisite.

This classical theory was in several respects modified and amplified by St. Augustine. For him the war could be just only on one side at a time. He is the father of the war guilt theory. The determination of the justice fell to the ruler. Hence the war was fought not only under his authority but, one might almost say, under his conscience. The common soldier was ordinarily relieved of responsibility for a judgment as to the justice of the cause. To the just object and the just conduct, St. Augustine added the just intention which is love for the enemy. This does not exclude killing his body since the destruction of a mortal body cannot harm an immortal soul. The pacifism of the early church was conserved by a graded ethic. The prince and the soldier are pacifist not in act but in disposition. The private citizen must be completely non-resistant in his own behalf. The clergy and the monks are entirely exempt from military service because of dedication to other tasks. In one other respect a feeling for the earlier pacifism is retained in that the mood of the warrior must be mournful. The prince and the soldier like the magistrate, all sinners themselves, must undertake the task of restraining other sinners only with a heavy heart.

The theory of the just war survived throughout the Middle Ages to become the essential position of the Catholic Church to this day. A certain modification crept in with regard to the Augustinian contention that the war could be just on one side only. In the sixteenth century the theory began to crumble in the hands of Vittoria who could conceive of justice on both sides in the new world where the Spaniards were justified in fighting the natives who interfered with the natural right of freedom of travel, and the natives by virtue of their invincible ignorance were at the same time justified in resisting the Spaniards.

The crusade which originated in the Middle Ages differs from the just war in several respects. The cause is more than just, it is holy. The object is the vindication of religion or of something invested with all the sanctity of religion. The authority of the prince is not necessary. The war may be fought under the authority of God or of his representatives on earth, presumably the Church. The common soldier fights not at the behest of the prince but volunteers by taking the cross. The restriction on exempted classes breaks down. The clergy and even the monks participate. The crusades saw the formation of monastic military orders such as the Templars and Hospitallers. Support for the crusading idea was found to a minor degree in the New Testament: in the indignation with which Jesus expelled the money changers and the zeal with which St. Peter defended his Lord. The first Christian poem in the German tongue celebrates the mighty deeds of that doughty knight St. Peter who wielded his broadsword and clave clean the high Priest's servant's ear. For the Middle Ages St. Peter took over the rôle of Jehovah of Hosts. The details of the crusading idea were drawn primarily from the Old Testament which had known two wars of religion, the conquest of Canaan and the revolt of the Maccabees. Crusaders have always been disposed to canonize Joshua, Gideon, Deborah and Jael, and have been fond of such texts as "Curse ye Meroz" (Jud. 5, 23), and "Cursed be he that holdeth back his sword from blood" (Jer. 48, 10).

The Protestant Reformation saw a distribution of the three attitudes. Pacifism was espoused in the sixteenth century by the Anabaptists, in the seventeenth by the Quakers. The just war, minus the exemption of monks, was taken over by the Lutherans and the Anglicans. The crusading idea intrigued the Lutherans momentarily, only to be dropped and taken up subsequently by the Calvinists. The reason was in part that Calvinism took a more positive attitude toward the state than Lutheranism and looked upon the ruler as ordained of God not merely to restrain sin, but also to erect Christ's kingdom. Yet the shift from the just war to the crusade was largely a matter of circumstances depending upon whether Protestantism was driven to revolution for the sake of survival. Only for a brief time in the Schmalkald war was Lutheranism confronted with this menace, but Calvinism faced the threat for more than a century in France, Scotland and England.

A revolution is very difficult to square with a just war because the just war is fought under the authority of the prince, whereas a revolution is directed against the person of the prince. There are three possible harmonistic devices. One is to say that the war is not against the prince but only against the evil counselors of the prince, from whom he is to be emancipated. This was the contention of the Huguenots when they sought to deliver the king from the Guises. The second way out is to say that the king, if he be a tyrant, ceases to be a king and may be dealt with as a private citizen. This argument had already been used in England by the Marian exiles.[1] The third solution involves a theory of constitutional government and a distribution of sovereignty. One branch of the government can then restrain another. The idea was developed by Luther with the aid of the jurists who pointed out to him that the Holy Roman Empire was a constitutional monarchy. If the emperor were faithless to the conditions of his election oath he might be restrained by the princes in the rôle of inferior magistrates. Calvin took up the argument pointing to the Ephors in Sparta and the Tribunes in Rome as inferior magistrates who could vindicate the rights of the people. Concretely the doctrine that the inferior magistrate might restrain the superior meant in Germany that the princes might resist the emperor, in France that the nobles might withstand the crown, in England that parliament might curb the king.

This whole background of ideas lay behind the Congregationalists when they were anew confronted with the problem of defending "laws, liberties and religion" against the crown. Having come from the body of Anglicanism they were steeped in the theory of the just war. As Calvinists they had all the presuppositions of the crusade, and circumstances drove them in that direction after having first exhausted all the harmonistic devices. This very transition was a part of the process of the emergence of Congregationalism, or Independency as it was then called, for it was the Independents rather than the Presbyterians who became the definite spokesmen of the crusading idea. In the opening years of the struggle, when all were trying to conserve the formula of the just war, Congregationalism was amorphous and no specifically Congregational theory can be isolated. In fact one has difficulty in saying precisely who were the Congregationalists. One can, of course, take certain individuals later distinguished as Independents, but they did not form a party in 1640. One can take as definitely Congregational those who were so insistent on the gathered church and the congregational choice of the minister that they could not suffer themselves to be comprehended under the establishment. The Separatists were undoubtedly Congregationalists. But Perry Miller has made us aware[2] that there were also non-separating Congregationalists, who were willing that the clergyman should be presented to the parish by the bishop provided the congregation ratified the appointment. And if Congregationalism could thus be accommodated to episcopacy why not also to presbyterianism? Hexter has shown us that there were those who might be called Presbyterian Congregationalists,[3] for though later marked as Independents they were not unwilling during the Presbyterian ascendency to serve on the local presbyteries. We cannot, then, speak of clearly demarked parties in 1640. Presbyterianism emerged in England because of the Scotch alliance in 1643. The Independents grew into a self-conscious opposition and took the lead after the break between the army and the parliament in 1647.

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[1] Christopher Goodman, *How Superior Powers ought to be obeyed,* Facsimile Text Society (New York, 1931), p. 119. John Ponet, *A Shorte Treatise of Politike Power,* facsimile in Winthrop S. Hudson, *John Ponet* (Chicago, 1942), p. 104 of the tract and p. 158 of the book

Nor was the attitude toward the war at first a matter of religious affiliation. Hexter discovers three parties with reference to the war: those who would negotiate with the king but keep their powder dry, the moderates; those who would negotiate with powder wet, the appeasers; and those who with powder dry would not negotiate, the implacables. Presbyterians were found in all three camps.[4] One may doubt whether the Independents were similarly divided, for in the main they tended to side with the implacables, yet a layman among them, Henry Robinson, could wish that the quarrel might be settled by accommodation.[5]

Men scarcely knew themselves at first where they belonged. Witness the dilemma of a Francis Quarles, a Puritan when it came to personal manners and churchly reform, and yet so imbued with the sinfulness of rebellion against the authority of the prince ordained of God that for want of a better alternative he allied himself with the party of the king.[6] Or take the case of Christopher Love who was so devoted to the monarchy that he could indeed prosecute the war against a tyrant king and then lose his head for conspiring to bring in the king's son.

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[2] *Orthodoxy in Massachusetts* (Cambridge, Mass., 1933).

[3] "The Problem of the Presbyterian Independents," *American Historical Review* XLIV (1938), pp. 29-49.

[4] J. H. Hexter, *The Reign of King Pym* (Cambridge, Mass., 1941), p. 97.

[5] Preface to *Liberty of Conscience* (1644), facsimile in William Haller *Tracts on Liberty* (New York, 1934), vol. III, and in modern script in *Pamphlets on Religion and Democracy*, Sutro Library Project (July 4, 1940).

[6] Gordon S. Haight, "Francis Quarles in the Civil War," *Review of English Studies* XII, No. 46 (April, 1936), pp. 1-18.

In general, then, up to 1643 there is no great point in trying to isolate the Congregational from the general parliamentary ethic of war, nor from 1643 to 1647 in isolating the Congregational from the Presbyterian. For the first we may study in general the utterances of the clergy on the parliamentary side; for the second phase the Presbyterians and the Independents together; and only in the third phase the Independents apart.[7].

All religious parties approached the struggle with a sound grounding in the theory of the just war. The position had been well summarized by the non-Separatist Congregationalist, William Ames.[8] War, he declares, is always an evil because there cannot be a just war without an unjust war on the other side. Here he is thoroughly Augustinian and quite untouched by the concession of Vittoria on the double justice in the wars of the new world. But although war is always an evil, continues Ames, it may nevertheless be waged by Christians. The authority of the prince is necessary who along with the officers of high rank is responsible for the determination of the justice. The common soldier must serve at their behest unless he knows the war to be manifestly unjust. The innocent will undoubtedly suffer but they are to be hurt as little as possible. Thus far one recognizes the familiar Augustinian lines. At two points only is there any divergence. In private life self defense is allowed, and the exemption of monks automatically drops from a Protestant treatise.

This traditional view was the common heritage of all parties in the Puritan struggle. The Anglican Thirty Nine Articles affirm that "it is lawful for Christian men to weare weapons and serve in warres." The Westminster Confession of the Presbyterians asserts that "it is lawful for Christians . . . to wage war upon just and necessary grounds." (1647) The Savoy Declaration of the Independents took over this article without change. (1658) The Presbyterian John Ley, addressing the Commons in 1643 on *The FVRY of WARRE* set forth the customary conditions of the just cause, the just intention, the just conduct and the lawful authority.[9] John Owen, the Independent, expected "the blessing of God upon a just and lawful war" such as the one waged by Abraham in his capacity of sovereign prince.[10]

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[7] The persons referred to and cited in this article may be classified as follows. Those who ended with the Independents are credited to them. Members of the Assembly of Divines who were not later members of the Savoy conference are listed as Presbyterian. Independents: William Ames, William Bridge, Edward Bowles, Jeremiah Burroughs, Edmund Calamy, John Cotton, Joseph Caryl, John Goodwin, Philip Hunton, John Milton, Marchamont Nedham, John Owen, Henry Parker, Hugh Peters, John Price, Henry Robinson, John Robinson, Obadiah Sedgwick, Peter Sterry. Judging by their utterances William Hussey and John Redingstone belong here, but I cannot otherwise identify them. Wildman and Lilburne were Levelers who sided with the Independents in the quarrel with the Presbyterians. Presbyterians: Robert Baillie, Thomas Case, Francis Cheynell, Samuel Gibson, Charles Herle, Richard Heyricke, Thomas Hodges, John Ley, Christopher Love, Stephen Marshall, Herbert Palmer, Samuel Rutherford, John Strickland, Francis Taylor, Richard Vines, George Walker, John White, Thomas Wilson. Anglicans: H. Ferne, Thomas Fuller, Joseph Hall, Francis Quarles. Erastian: Thomas Coleman.

[8] *Conscience with the Power and Cases Thereof* (London, 1643).

But at just that point came the Puritan dilemma. So long as they were fighting against the king where was the authority of the Prince? The first harmonistic device employed was the one formerly used by the Huguenots, to claim that the war was not directed against the prince but rather against his evil counselors, the Malignants. To be sure the king was in their midst and issuing commands on their behalf. His commands must be resisted, even his will must be resisted. Yet his authority would not be resisted, since the war was directed to liberating alike his person and his mind from malign influences.

The theory, never too tenable, continued to be used long after it had ceased to be plausible. Many examples can be given from the sermons of the period. Take for example the sermon before the Commons on the 31st of May, 1643 by Francis Cheynell on *Sions Memento, and Gods Alarum,* where he declares: "If a King of the Protestant Profession should give his strength and power to his Queene a Papist, and she give it to the Iesuits, to the Beast, it is neither Rebellion nor Treason to fight for the King, to recover his power out of the hand of the Beast; I say, for the King, that the *power* being regained may be setled upon the Kings Royall person, and posterity."[11] To be sure parliament is going against the king's express command, but did not the ass do the like to save Balaam?[12] "The Parliament may be called the Kings Physitians."[13] After all who is to say what it is to serve the king? Shall parliament, which is the Great Council of the kingdom, determine, or the wicked counselors that have usurped their office? "Must the State and those that hold with them, learne of Delinquents that have deserved death, how to be for the King? Or of perfidious Covenant-breakers, to whom an oath of God is no more than a collar to a Monkey, that he can slip at pleasure? . . . Must they learne of damne-swearers, that familiarly sweare themselves into hell? or of Papists, who are pleased so long as the King serveth their turne, but would blow him up with powder if they could, if he should execute the lawes against them? Or of the *wild Irish,* & other *Irish* murtherers, that first kill a hundred thousand of the Kings *Protestant* subjects in *Ireland,* and then come and offer their service to him in *England,* with a desire to do as much here, if they can?"[14]

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[9] April 26, 1643 (London, 1643), p. 15.

[10] *Works* (Philadelphia, 1870), XIV, 316, (Edinburgh, 1875), XXII, 316. Further examples among the Anglicans may be found in the section on "The Good Souldier" in Thomas Fuller's *The Holy and Profane State* (1642), and in Joseph Hall's *Resolutions and Decisions of Divers Practicall Cases of Conscience* (London, 1649), Decade II, section 9, "Whether, and how farre a man may take up armes in the publique quarrel of a war." The treatment is thoroughly Augustinian. The same may be said of the discussion by the Presbyterian Richard Baxter in his *Christian Directory.*

[11] (London, 1643), p. 10.

[12] Richard Vines, *CALEBS INTEGRITY,* Sermon before the Commons, November 30, 1642 (London, 1642), p. 26.

[13] John Robinson, *The Peoples Plea* (London, 1646), p. 4.

William Bridge assured the volunteers: "There is much difference between taking up of Armes against the Kings Person, and taking up of Arms for the defence of the Kingdom, without the Kings command," as David fought not Saul but the Malignants about him.[15] Jeremiah Burroughes proclaimed: "Wherefore that which is now done, is not against the King; though it be against the *personall command* of the King, yet it is not against the *Legall power* of the King: when we speake of a King, we mean such a man invested with a Regal power by the lawes and constitutions of that country he is the King of. Now if nothing be done against this power that the laws & constitutions of our countrie invests him with, then nothing can be said to be done against the King." They are mistaken who do not distinguish between a man in authority and the authority of that man.[16] Parliament, according to an anonymous tract, acts under the "king's juridicall authority though his personall pleasure be withheld."[17] The Earl of Essex was encouraged by John Price with the assurance: "You fight for his [the king's] Authority which is greater than his *personall Commands*. . . . You will not destroy the Kings lawfull Authority by submitting yourselves to his unlawfull Commands? . . . You fight for the recovery of his Royall Person out of the hands of those miscreants."[18]

Scriptural warrant for respect to the king's person coupled with resistance to his entourage was found in the example of David's conflict with Saul. Appeal to this example raised the inevitable question whether the example of David might be regarded as valid for a later time. Every one recognized that the patriarchs were not to be imitated in all instances, as in the practice of polygamy. This, and similar outmoded practices were commonly explained as having been permissible in the olden time because God granted a special dispensation in the form of a direct revelation. This hoary device for obviating an Old Testament example was employed by the Royalist apologist Dr. Fern in his *The Resolving of Conscience.*[19] The Independent William Bridge countered by affirming that whatever extraordinary command

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[14] Samuel Gibson, *The Ruine of the Authors and Fomentors of Civill Warres,* Sermon before the Commons, September 24, 1645 (London, 1645), pp. 22-23.

[15] *A Sermon Preached unto the Voluntiers of the City of Norwich* (London, 1642), p. 17.

[16] *The Glorious Name of God* (London, 1643), p. 28.

[17] *Touching the Fundamentall Lawes* (London, 1643), p. 9.

[18] *A Spirituall Snapsnacke for the Parliament Souldiers* (London, 1643), p. 8. Compare: Herbert Palmer, *Scripture and Reason pleaded for Defensive Armes* (London, 1643), p. 37. Philip Hunton, *A Treatise of Monarchie* (London, 1643), p. 51. Matthew Newcomen, *The Craft and Crvelty of the Churches Adversaries,* Sermon before the Commons, November 5, 1642 (London, 1643), p. 36. In March, 1642 Milton held the "Malignant" theory. Don M. Wolfe, *Milton in the Puritan Revolution* (New York, 1941), p. 209.

[19] (London, 1642), p. 8.

and special instinct may have been vouchsafed to David—the record mentions none—is equally available to us.[20]

Yet in the end the contention that the king's authority could be used against his will amounted to this that the king's will is not the will of the king, but the constitution of the kingdom to be interpreted by parliament. There are better ways of saying that. The King pointed it out. To regard the resistance offered to him as an act of "loyalty and affection," said he, was of a piece with the assumption that he was actually surrounded by Papists and Turks.[21] Very well then, argued some on the parliamentary side, if the king disavows the shifting of responsibility from himself to his counselors, let him have it. "If it be stood upon, that his Majesty scornes any such evasion, and, as he hath already been perswaded to doe, take all upon himself, why should wee endanger our selves by a solicitude for the reparations of that honour, which they, whom it most concernes, are not at all [?]"[22]

Although, then, the "Malignant" theory might continue to do service it was manifestly a fiction. The claim that parliament should declare the mind of the king already implied a theory of constitutional government. Recourse was early taken to the second device for conserving the theory of the just war under princely authority by distributing authority among the several organs of the state. Stress was laid by Stephen Marshall on the plural *powers* in Romans 13, which in the case of England was taken to mean the king *and* parliament.[23] For such a view of the constitution there was already precedent in English thought. *The Case of SHIPMONY briefly discoursed* in November, 1640 referred to the king as "potent in Parliament"[24] and this language but echoed the words of James Whitelocke in 1610: "The power of the king in parliament is greater than his power out of parliament and doth rule and control it."[25]

The exigencies of the parliamentary struggle elicited a more precise formulation of constitutionalism when in 1642 the British government came to be described as a mixed monarchy. The idea was old but as a theory of the British constitution it came into prominence first in the civil war. Both sides for a time found it useful, in as much as the king posed as a defender of the constitution quite as much as parliament. If they could argue that he was not supreme without them, he could argue just as well that they were nothing without him. The first enunciation of the doctrine of mixed monarchy came from the king's side in the reply to *The Nineteen Propositions* in which parliament was claiming not so much a mixed constitution as sovereignty for itself in the control of the militia. The king, through the pen of Sir John Colepepper, answered that this would be to leave him but the "Style of Majestie" with hand-kissing and maces, crown and sceptre, "but as to true and reall Power We should remain but the outside, but the Picture, but the signe of a King."[26] This would be a violation of the British constitution. "There being three kinds of government amongst men, Absolute Monarchy, Aristocracy and Democracy. . . . The experience and wisdom of your ancestors have so moulded this out of a mixture of these, as to give to this kingdom . . . the conveniences of all three, without the inconveniences of any one, as long as the balance hangs between the three Estates."[27] The conclusion is that the existing checks on monarchy were sufficient and nothing more should be conceded.

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[20] *The TRUTH of the Times Vindicated* (London, 1643), pp. 34-35.

[21] J. W. Allen, *English Political Thought 1603-1660* (London, 1938), p. 409.

[22] Edward Bowles, *Plaine English* ([London], 1643), p. 11.

[23] *A Plea for Defensive Armes* (London, 1643), p. 14.

[24] (London, 1640), p. 38.

[25] Cited by J. H. Hexter, *The Reign of King Pym* (Cambridge, Mass., 1941), p. 214.

In the meantime parliamentary thought was moving in precisely the same direction. The king's *Declaration* appeared in June. In October of the same year John Goodwin came out with his *Anticavalierisme* in which he declared that no government is of specific divine ordination. Any form may be chosen by a people, for "all formes of government are lawfull and just, whether they be simple, as the three commonly known by the names of Monarchy, Aristocracy, Democracy; or whether they be mixt, having somewhat of two, or all of these simples in them, are equally and indifferently from God."[28] Goodwin did not further pursue the point in these terms.

But before the year was out a preacher on the parliamentary side, Charles Herle, had taken the argument of the King's answer over into the opposite camp:

> Before we judge of what a Parliament can doe in England, it will be needfull to know what kinde of Government this of Englands is: We are therefore to know, that Englands is not a simply subordinative, and absolute, but a Coordinative, and mixt Monarchy; This mixture, or Coordination is in the very supremacy of power it selfe, otherwise the Monarchy were not mixt: all Monarchies have a mixture, or composition of subordinate, and under-officers in them, but here the Monarchy, or highest power is it selfe compounded of 3. Coordinate Estates, a *King,* and two *Houses* of Parliament; unto this mixt power no subordinate authority may in any case make resistance . . .
>
> This mixture the *Kings* Majesty himselfe is often pleased in his Declaration to applaud, as by a mutuall counterpoise each to other, sweetning and alaying what ever is harsh in either, the Treatiser himselfe doth no lesse, calling it that excellent temper of the three Estates in Parliament, confessing them (there) to be the fundamentalls of this Government, and if fundamentalls, what subordination (I pray) can there be in them, . . . ?
>
> But you'l say, what, is not the Parliament subordinate to the King? and are they not all Subjects? I answer; the Parliament cannot properly be said to be a Subject, because the *King* is a part. . .
>
> It was the consent of both *King* and people, in the first coalition or constitution of the Government, that makes them in their severall Houses coordinate with his Majesty, not subordinate to him, how else were the Monarchy mixt more than that of Turky? . . .
>
> They are a *coordinative part* in the *Monarchy,* or highest principle

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[26] *HIS MAIESTIES Answer to the XIX Propositions* (Oxford, 1642), pp. 13-14.

[27] Ibid., p. 22. Compare Stanley Pargellis, "The Theory of Balanced Government," in *The Constitution Reconsidered,* edited by Conyers Read (New York, 1938).

[28] Reprinted in facsimile in William Haller, *Tracts on Liberty,* II, 225.

> of power, in as much as they beare a *consenting* share in the *highest office* of it, the *making of Lawes.*[29]

The theory once voiced became very popular on the parliamentary side and was echoed in sermons and tracts. Henry Parker, the following year in his *A Political Catechism*[30] replied point by point to the king's *Declaration*. Taking up the words: "The experience and Wisdom of your Ancestors hath moulded this Government out of a mixture of these," and the concession that the State of England is a "regulated monarchy" he concluded: "If this Government be a mixture of all these, and a Regulated Monarchy; then it is a fond thing with us to talk of an Absolute Monarchy." Philip Hunton in his *A Treatise of Monarchie* of the same year asserts: "The Authority of this land is of a compounded and mixed nature in the very constitution thereof. . . . It is acknowledged to be a Monarchy mixed with Aristocracy in the house of Peeres, and Democracy in the house of Commons . . . that Monarchy, in which three Estates are constituted, to the end that the power of one should moderate and restrain from excesse the power of the other, is mixed in the root and essence of it."[31] The tract *Touching the Fundamentall Lawes* similarly finds England a "mixed regiment."[32] Samuel Rutherford testified: "A limited and mixed Monarchy, such as in Scotland and England, seeme to me the best government."[33] Christopher Love in 1645 complained that a "mixed monarchy is ayming at an absolute Tyranny,"[34] and the *Remonstrance* from Fairfax to the Commons in November 1648 still refers to England as a "mixed state."[35]

The question of resistance to the king was not settled, however, by a mere theory of mixed government. From this theory one could deduce that if a coordinate member disturbed the balance the others might interpose in some fashion, but to justify recourse to the extreme of war the old Protestant doctrine was more specifically relevant that inferior officers might resist superiors. This was the main plea of John Goodwin in his *Anticavalierisme*. The same argument was employed by Jeremiah Burroughes[36] and by Samuel Rutherford.[37]

Yet it was a theory which had originated under other circumstances and did not well suit the English situation. It did not even square with the concept of mixed government according to which all of the parts were coordinate and none inferior. Much less was the picture of the inferior magistrate applicable to the claim of parliamentary sovereignty being advanced by men like Parker and Hunton. Some more satisfactory basis was needed to justify parliament in taking up arms against the king.

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[29] *A Fvller Answer to a Treatise written by Doctor Ferne* (London, 1642), pp. 3-4.

[30] Ordered printed May 20, 1643 (London, 1643).

[31] Pages 30-40.

[32] (London, 1643), p. 5.

[33] *Lex, Rex* (London, October 6, 1644), p. 387.

[34] *Englands Distemper* (London, 1645), p. 36.

[35] *Old Parliamentary History XVIII* (November 16, 1648), p. 176.

[36] *The Glorious Name of God* (London, 1643), p. 127.

[37] *Lex, Rex* (London, 1644), p. 159.

A more defensible claim was this, that parliament constituted a supreme Court of Judicature, competent to summon even the king himself. Force might be used to bring culprits before the tribunal. Ordinarily if the miscreants were few constables would suffice. If they were many the militia would have to be used for the purpose. This, then, was the ground on which parliament claimed jurisdiction over the militia. The argument was not entirely fantastic, for in some sense parliament was a court.[38] That it was a court having jurisdiction over the king even to the point of taking his life was highly contestable. Further to bolster the claim, parliament was portrayed not only the "chiefest court" but also as the representative body for the kingdom. Sovereignty then was shifted to the people and their safety became the highest law. *Salus populi suprema lex.* The law of necessity was held to supersede all others.

Milton's none too coherent manipulating of these arguments is well expounded by Wolfe in the work already cited. Abundant examples point by point can be discovered in the minor pamphlets and sermons. The following proclaim parliament to be the chief court. *A Disclaimer and Answer* affirms that "The House of Commons is absolutely intrusted with our persons and estates, and by our Lawes invested with power to dispose of them as they shall thinke meet, not onely by making new Lawes, but also as they are the Great Court above all ordinary Courts, to governe us, and to determine of all things proper and the power and jurisdiction thereof in all things tending to the conservation of the Common-wealth and of our Religion, Laws and Liberties."[39] According to John Canne Parliament is "the supreamest Judicatory and Soveraign power in the Kingdom: for in this High Court, the Kings Person is no other than another subject."[40] William Bridge argued that parliament as a court might assume charge of the militia because when the culprits to be brought before the "highest Court" numbered 10,000 the ordinary machinery of justice was inadequate to bring them in.[41] Fairfax referred to parliament as "the supreme Judicatory," and as "the supreme council and representative body of the people."[42] Henry Parker called parliament "a representative court."[43] The same language appears in Stephen Marshall,[44] Edward Bowles[45] and John White.[46] For

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[38] For Coke's recognition of parliament as in some sense a court see Francis D. Wormuth, *The Royal Prerogative* (Ithaca, 1935), p. 66.

[39] (London, 1643), p. 2.

[40] *The Golden Rule* (London, 1649), p. 5.

[41] *The TRUTH of the Times Vindicated* (London, 1643), p. 20.

[42] "A Remonstrance presented to the House of Commons from Lord Fairfax, November 16, 1648," *Old Parliamentary History* XVIII, pp. 211 and 175.

[43] *A Petition or Declaration* (London, 1642), p. 6.

[44] *A Plea for Defensive Armes* (London, 1643), p. 9.

[45] *Plaine English* ([London], 1643), p. 11.

[46] *A Few Propositions shewing the Lawfulnesse of Defence against the injurious attempts of outragious violence* (London, 1643), section 19.

Edmund Calamy parliament was so thoroughly the representative of the nation that the reformation of the one was equivalent to the reformation of the other.[47]

The shift to popular sovereignty and the law of necessity is apparent in a sermon of Richard Heyricke where Queen Esther is commended for overstepping the law. "The observation of Laws is very commendable, but when exigencies are so violent, when confusion hath turned all upside down, when the State is disturbed, when wicked men are combined, when all Order is perverted, then men are to look to the main chance, then to sollicite the principal businesse, and so much the more zealously, as Esther did, by how much there is less possibility of compassing it in the ordinary way. When necessity is so urgent that it makes the observing of the Laws impossible; Nature, Reason, Laws, Religion, all instruct us to betake our selves to that which is most necessary: Prerogative, Privilege, Liberty, all must be laid aside. . . . The Parliament shall ever be famous, they have not onely followed presidents but made them."[48]

Again William Hussey declared that so far parliament had fought for right and liberty and the king for prerogative, both pleading law. If now parliament, sword in hand, went on to new principles, God stood over her. She had the proper authority because, though subordinate judges may not, yet the supreme judge may judge by the universal law of *Salus populi suprema lex*.[49] If highway robbers should set upon a village, inquired Herbert Palmer, and the constables were in collusion should we not resist? "Necessity hath no Law. . . . Ordinary laws for setled times, give way to present pressing necessities."[50]

However pertinent such theories may have been to the actual state of affairs they were more and more difficult to square with the ethic of the just war fought under the authority of the prince. The case was doubly difficult when parliament, dominated by the Presbyterians, recoiled from extreme measures against the king whose person according to the Solemn League and Covenant was to be held sacrosanct; whereas the army, prevailingly Independent, was resolved to bring to account "that man of blood, Charles Stuart." To pretend to be still fighting under the authority of the king while cutting off his head taxed the most inventive imagination, and the theory of mixed government was more comformable to the British constitution when the three forms of monarchy, aristocracy and democracy were represented by the King, the Peers and the Commons than after the triad had come to be the King, the Parliament and the Army. The devices previously used by the parliament to justify its rebellion against the king had now to be used by the army in support of disaffection toward both king and parliament. Older theories were more than stretched when made to cover a system verging on military dictatorship.

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[47] *Englands Looking-Glass* (London, 1642), p. 45.

[48] *A Sermon Preached,* before the Commons (May 26, 1646), p. 6.

[49] *The Magistrates CHARGE, for the Peoples Safetie,* sermon before the Peers, May 26, 1647 (London, 1647), pp. 16 and 40.

[50] *Scripture and Reason Pleaded* (London, 1643), p. 19.

But they were used. First came the claim that the army had as much right to resist parliament as parliament had to resist the king. Parliament, said Wildman, has become a menace in "endeavouring to make a new warre, or to bring in the King, upon most unjust, unsafe, and unconscionable tearmes."[51] A tract entitled *New Propositions from the Armie to the Presbyterians and Independents within the City of London* affirmed that "Whereas the Lawes of God, Man and Nature justifie the people in opposing, fighting against, and imprisoning of Kings, who act contrary to their Oaths, and the trust imposed on them by the people; and that the same Lawes as much justifie them in opposing the power of Parliament, when they betray their trust, in pleading the interest, justifying the cause of such princes, joyn with them to levy war against the poor people, whose Trustees they are only, and by whose Votes and Election they sit in Parliament."[52]

Here the Army is vested with authority as the body representing the people of England. When it was objected that as a matter of fact the army did not represent the people of England, the reply was similar to that which had been used when parliament was made the interpreter of the king's mind against his will. In like fashion the army became the interpreter of the mind and the custodian of the welfare of the people of England even though they might be otherwise minded. When the pilot is drunk inferior mariners may take over, asserted John Goodwin. That the army had no formal commission from the people was no more held to invalidate their act than a similar lack for many of the acts of parliament. To have waited for a formal call would have prevented giving the relief required by the situation. But if it be said that the people did not regard the acts of the army as tending to their relief the answer was that the physician to persons suffering from distempers cannot wait for their consent. If the people are incapable of "the things of their peace" then those who are capable must act on their behalf. This is in accord with the law of nature.[53]

There were simpler and more defensible expedients than the pretense that the army was the physician of a distempered people. Some had recourse to the third of the harmonistic devices for reconciling rebellion with the just war. This theory centers not so much on building up an authority against the king as upon denuding the king of any authority at all. If he is a tyrant then he is not a king. He forfeits his prerogative and becomes but a private citizen amenable to any tribunal in the land. Those rulers who oppress the people cease *ipso facto* to be rulers, declared John Robinson.[54] John Canne affirmed, "Howsoever Kings ruling according to Law are publick Ministers of State, neverthelesse degenerating into Tyrants, and acting against Law, they are in such case, no more then private men."[55] Even more explicit is John Redingstone: "Therefore what Ruler soever wilfully and publikely perverts the Law, introducing an arbitrary, tyrannicall and unjust cause, acting against the publicke good and safety, to the ruine of the People, loseth his power and ceaseth to be a Ruler, and ought to be declared & proceeded against for such a one." "The King is wholly elapsed in his splendor, dignity, honour, Kingly power, Majestie, and stands guilty of all the precious blood, rapines and ruines of millions of People in these three Kingdomes, and hath disobliged the Parliament, Army and People of their allegiance to him."[56]

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[51] *A Cal to all souldiers of the Armie* ([London], 1647), p. 4.

[52] (London, 1648), p. 1.

[53] *Might and Right Well Met* (1649) reprinted in A. S. P. Woodhouse, *Puritanism and Liberty* (London, 1938), pp. 215-216. Compare p. 122 where Ireton says the same thing.

[54] *The Peoples Plea* (London, 1646), p. 6.

Against the charge of tyranny was levelled the plea by the Royalists that the king had acted in no more arbitrary a manner than the kings of Israel. Such a rejoinder might have been expected to be a poser for the Biblicism of the Puritans. Rather than be ensnared some of them frankly repudiated the Biblical model for the British constitution. "There is a wide difference betwixt what Israel did then, and what we do now. . . . The Kings of Israel were more absolute Kings, then are the kings of England, they ruled mostly by their *Prerogative* Royall (i.e.) by *meere power*. Our kings ought to rule by the known Laws of the Land. We have these Lawes to warrant our proceedings, *Israel* not so to warrant their revolt."[57] "Why," exclaimed Francis Taylor in a sermon before the Commons, "doe not our kings as *David* and *Solomon* did, when an offender appeares worthy of death, never try him by a Judge, nor execute him by a Sheriffe, but say to one standing by, Goe and fall on him and kill him?" Because "examples . . . of an unlimited Monarchy are not applyable to the Government of such states, as by the fundamentall laws have set bounds, and fixed limits."[58]

But once again the question comes up of the compatibility of all these theories, however defensible, with the just war. Aware of the weakness of the case thinkers began to veer in two directions. Some abandoned any Christian theory whatsoever and moved straight over into a secular war. Such was the expedient of John Lilburne who in *Jonah's Cry Out of the Whale's Belly*[59] declared that when the army defied parliament by seizing the person of the king, England was then dissolved into a state of nature in which the army could make a fresh start at the constitution of a government by choosing their own representatives. Even so religious a man as Jeremiah Burroughes began to seek secular grounds for the war and went so far as to claim that the war was not for religion but only for the civil right which guaranteed religion. "For wee have not onely a right to our Religion, by the Law of God, but wee have a Civill right to this our Religion, that other

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[55] *The Golden Rule* (London, 1649), p. 2.

[56] *Plain English* (London, 1649), pp. 1-2.

[57] *Powers to be Resisted* (London, 1643), p. 23.

[58] *Gods COVENANT the Churches Plea,* sermon before the Commons, October 29, 1645 (London, 1645), p. 19.

[59] Cited in Wolfe: *Milton,* p. 447.

Christians have not had, and therefore there can be no scruple in this."[60]

The final answer was the crusade because it requires no authority save the authority of a holy cause and a righteous God. Herbert Palmer, as early as 1643, saw that it might come to this. "If it should ever happen," he wrote, "that a Parliament should joyne with a King to cast out the true Religion, and bring in Popery, yet might we resist."[61] Oliver Cromwell grew impatient with the quest for the authority of the prince as a guarantee for the justice of the cause. How can the prince determine the justice of a holy war? If it is holy, it is holy no matter what prince, parliament or people may say to the contrary. All of these quibbles about the seat of authority may be but "fleshly reasonings." The Lord Himself has given the answer. "Let us look unto providences; surely they mean somewhat. They hang so together; they being so constant, so clear and unclouded."[62] The crusading theory in these words is complete.

But if the formulation had waited thus long the mood had been present for some time in the sermons of the parliamentary divines and the despatches of the parliamentary leaders. The crusading idea requires that the cause shall be holy, and no cause is more holy than religion, that the war shall be fought under God and with His help, that the crusaders shall be godly and their enemies ungodly, that the war shall be prosecuted unsparingly. Examples of all of these points are abundant.

The cause is holy because religious. Whether or no the preachers were realistic at this point is irrelevant. The schools of modern thought divide over this as over every war. Some look to social and economic causes, some to the force of ideas including the religious. The contemporary preachers recognized both and not uncommonly declared that they were fighting for religion, liberty and laws. Take for example the title of the tract, *The Declaration of the Kingdomes of England and Scotland Ioyned in Armes for the vindication and defense of their Religion, Liberties and Lawes, against the Popish, Prelaticall, and Malignant party.*[63] Some of the preachers went further and insisted that religion was a primary factor in the struggle. Heyricke, for example, exclaimed, "Religion is the very Nerves and sinews of the Common-wealth, the very heart and prime fountain of life and livelihood, the Crown, the glory of a Nation, the beauty, the strength, the perfection, the Spirit, the soul of a Kingdome; in Religion is Embarqued the publicke safety; when that is aimed at, the danger is dreadfull, the losse beyond recovery."[64] Edmund Calamy, urging upon the Commons the summoning of the Scots in October 1643, defended himself that as a minister he appeared to plead for war. Did not the priests in the Old Testament blow the silver trumpets? "And certainly, if this were the way of God in the Old Testament, certainly much more in such a Cause as this, in which Cause Religion is so entwin'd and indeed so interlac'd, that Religion and this Cause, they are like Hippocrates his twins, they must live and die together."[65] Obadiah Sedgewick on the same occasion maintained the cause to be the cause of God, the cause of Christendom, "for if this Cause be carryed against us, certainly the Protestant Cause throughout all of Europe, will fare the worse for it."[66]

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[60] *Fovre Speeches,* October 6, 1643 (London, 1646), p. 33.

[61] *Scripture and Reason Pleaded* (London, 1643), p. 51.

[62] Thomas Carlyle, *The Letters and Speeches of Oliver Cromwell,* ed. S. C. Lomas, 3 vols. (London, 1904), I, 396.

[63] London, 1643.

[64] *A Sermon Preached,* before the Commons May 27, 1646 (London, 1646), p. 8.

The war is fought under God. "The Saints receive their commission from the great King, King of Kings, to have a two edged sword in their hands, to execute judgment upon the Heathen, and punishment upon the people; *To binde their Kings with chaines, and their Nobles with fetters of iron;* to execute upon them the judgment written, *This honour have all the Saints.* Hence then we see what a type of Holy Writ lies upon our Parliament and Army, to execute judgement upon the King and his wicked Adherents."[67] God may be trusted to scatter His enemies. So George Walker preached before the Commons in 1644,[68] and did not Oliver Cromwell pause with his army at St. Abb's Head to sing the sixty eighth psalm, "Let God arise, Let His enemies be scattered"?[69] Victory was regarded as the Lord's doing and the manifest proof of His approval of the cause. Cromwell referred to his success as "an unspeakable mercy,"[70] and emphasized the disparity of the forces in order that divine assistance might be the more apparent. "Sir, this is nothing but the hand of God. Praise onely belongs to him."[71] At Marston Moor "God made them as stubble to our swords."[72] Addressing the Speaker of the House the general exclaimed, "Sir, what can be said to these things? Is it an arm of flesh that doth these things, Is it the wisdom, and counsel, or strength of men? It is the Lord only. God will curse that man and his house that dares to think otherwise."[73]

The preachers likewise celebrated his victories as works of the Lord. Hugh Peters is reported to have sent this despatch from the massacre at Drogheda: "Sir, the truth is Drogheda is taken, 3,352 of the enemy slain, and 64 of ours. . . . Ashton the governor killed, none spared. . . . I came now from giving thanks in the great church. . . . Dublin, September 15, 1649."[74] Similarly Peter Sterry preached a thanksgiving sermon before parliament entitled, *The Coming forth of Christ* . . .

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[65] *Fovre Speeches* (London, 1646), p. 21.

[66] Ibid., pp. 15-16.

[67] John Redingstone, *Plain English* (London, 1649), p. 3, referring to Psalm 149.

[68] *A Sermon,* January 29, 1644 (London, 1645).

[69] Carlyle, ed. Lomas, II, 100.

[70] *A Great Victory God hath vouchsafed by the Lord Generall Cromwels Forces against the Scots* (London, 1651), p. 5.

[71] *A Full RELATION of the Great Victory* (London, 1648), p. 7.

[72] Carlyle, ed. Lomas, I, 176.

[73] Ibid., p. 511.

[74] T. B. Howell, *A complete Collection of State Trials* (London, 1816) V, pp. 1116-1118.

being a publicke Thanksgiving for the Victories obtained by the Parliaments Forces in IRELAND, especially for the taking of Droghedah.[75]

The deduction of divine favor from victory was highly precarious for what then in case of defeat? The query was all too pertinent in the early years when the parliamentary forces suffered so many reverses. Here the preachers availed themselves of the device employed by the prophets of ancient Israel who interpreted discomfiture as a chastisement for infidelity to the covenant. The moral was not so much to fight harder as to couple fighting with days of public humiliation and more strenuous effort in the work of Reformation. So Herbert Palmer in his sermon, *The Necessity and Encouragement of Utmost Venturing for the Churches Help.*[76] The author of the *Ancient Boundes* warned, however, against the whole equation of success and divine favor. "Successe alone is not a rule for wise men to goe by."[77]

The corollary of the crusading idea was that the crusaders should be godly and their opponents esteemed ungodly. There can be no question that the parliamentarians were men of religion. Even the army of Essex, though recruited increasingly by impressment, was kept going more by religious zeal than by military training,[78] and the New Model is noted for its concern for religion.[79] But godliness meant more than prayer meetings. It meant discipline and ungodliness meant debauchery. Many were the claims that the saints were truly saints and their enemies unblushing sinners. The Roundheads were said to oppose "their profanenesse with our holinesse of life, their desperate and *God damne-me Oathes* and execrations, with our making scruple of conscience of an Oath."[80] The parliamentary soldiery were exhorted to be as virtuous as those picked men whom Joshua selected to oppose the Amalekites. Let their motto be *Militia sine malitia.*[81]

The Cavaliers were said to consist of "dissolute Gentry."[82] *A True and Perfect Relation of the Barbarous and Cruell passages of the Kings Army* recounts all the depradations of pillaging bands.[83] *The Remonstrance and Protestation, of the GENTRY and Commonalty of Buckingham, Bedford and Hartford and Cambridge* complains that the Royalists are a "blasphemous and impious Crew," who indulge in "cruell slaughter" even during a truce.[84] Thomas Hodges, preaching before the Commons on *A GLIMPSE of Gods Glory,* spares not the "foule-mouthed swearers, abominable blasphemers, prophane Sabbath-breakers, lewd and wicked professors."[85] John Price piles up the tart adjectives. They are "a most Idolatrous, Superstitious, Delinquent, Prophane, Hypocritical generation,"[86] and the pseudonymous Margarey Mar-prelate blows a blast of Biblical imprecations. They are "the troublers of Israel, the firebrands of hell, the *Korahs,* the *Balaams,* the *Doegs,* the *Rabshekahs,* the *Hamans,* the *Tobiahs* and *Sandballats* of our time."[87]

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[75] November 1, 1649 (London, 1650).

[76] June 28, 1643 (London, 1643), p. 47.

[77] (London, 1645), p. 55.

[78] Geoffrey Davies, "The Parliamentary Army under the Earl of Essex," *English Historical Review* XLIX (1934), pp. 32-54.

[79] C. H. Firth, *Cromwell's Army* (London, 1902, 3d ed., 1921).

[80] *Equitable and Necessary Considerations* (London, 1642), p. 8.

[81] William Bridge, *The TRUTH of the Times Vindicated* (London, 1643), Preface.

[82] Edward Bowles, *The Mysterie of Iniquity* (London, 1643), p. 25.

[83] London, November 25, 1642.

[84] (London, December 9, 1642), p. 2.

[85] September 28, 1642 (London, 1642), p. 32.

The degree to which and the violence with which the Independents espoused the crusade is a matter of some debate. There can be no question that they pressed for the life of the king when the Presbyterians recoiled. On that point contemporary historians of all stripes are agreed. Clarendon affirmed that "the Independent party . . . feared and abhorred all motions toward peace."[88] Thomas Hobbes inquired what greater crime there could be than killing God's anointed, "which was done by the hands of the Independents."[89] The tract *Independency Stript & Whipt,* even before the execution, said of the Independents: "And first they fought for King and Parliament, only to bring Him from His evill councellers. . . . Now . . . they begin to publish their intents to the world to take away His life."[90] Milton frankly boasted that "The Independents, as they are called, were the only men that, from first to last, kept to their point, and knew what use to make of their victory."[91]

Yet the degree to which the preachers on the parliamentary side might in general be described as firebrands was controverted even in their own day. Clarendon said, "The Puritan clergy were the chief Incendiaries, and had the chief influence in promoting the Civil War."[92] Baxter retorted, "It is not true that they stirred them up to War (except an inconsiderable Number of them, one perhaps in a County, if so much.)"[93] In the early years of the eighteenth century Zachary Gray came to Clarendon's defense with citations from nearly thirty sermons, most of them incontestibly inflammatory.[94] The quotations are not, however, altogether representative of Puritan preaching. The Yale library has a single collection of one hundred and sixty-eight sermons preached before parliament in the 1640s, many of which are simply appeals to don sackcloth.

A few examples may be given of the incendiary sort as well as of the general type of appeal designed to maintain the morale of the parliament and the army. Thomas Coleman, on the occasion of the taking of the Covenant in 1643, affirmed that God had more adversaries to overthrow. "His Sword hath not eaten flesh enough."[95] Joseph Caryl inquired: *"How can we be quiet seeing the Lord hath given us a charge* against Askelon? . . . may this Sword and Bow of all the upright in heart be like the *bow of* Jonathon, *and the sword of* Saul, *not turning backe nor returning empty, from the blood of sinne slaine, and from the fat of our mightiest corruptions both in Church and Commonwealth."*[96]

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[86] *Spirituall Snapsnacke for the Parliament Souldiers* (London, 1643), p. 13.

[87] *The Lawfulnesse of our Expedition into England Manifested* (London, 1640), p. 6.

[88] *History of the Rebellion* VIII, 190-97.

[89] *English Works* VI, 357.

[90] ([London], 1648), p. 13.

[91] "A Defense of the People of England," *Prose Works,* I, 193.

[92] *History of the Rebellion* I, 302.

[93] *Reliquiae Baxterianae* (London, 1696), p. 34.

[94] *An Impartial Examination of the Second Volume of Mr. Daniel Neal's History of the Puritans* (London, 1736), p. 389.

Any who showed a disposition to softness were reminded of all those instances in the Old Testament where implacability was enjoined. Charles Herle compared the House of Lords to the mariners in the ship with Jonah who could not manage the vessel till the fugitive prophet had been cast out. "Certainly while these *Amalekites are spared* and suffered to *come forth thus briske and confident with Agag . . . the Kingdome is a departing.* (O consider) the blood that *Ahab spar'd in Benhadad* cry'd as loud against him, as that which he *spilt in Naboth."*[97] John Strickland reminded the Lords that God required of Ahab not merely "thy life for his life," but "thy people for his people." Let them beware then of the calamities which would fall on all England if the Malignants were spared.[98] *A WARNING-PEECE to WARRE* expostulated: "And shall the blood of so many thousands of men, women and children bought and purchased by the precious blood of the sonne of God, be shed and powred out like water upon the earth in unexampled and unheard of wayes of more than barbarous cruelty cry up to heaven for vengeance against those cursed Rebels in *Ireland . . . ? Cursed be he that . . . keepeth backe his hand from sheding of blood,* Jer. 48."[99]

Two tracts composed for the army well illustrate how the zeal of the recruits was fanned. *The Souldiers Pocket Bible* compiled by Edmund Calamy in 1643 manfully disposed of the Sermon on the Mount by placing together the following verses: "Matthew 5, 44. But I say unto you, Love your enemies. 2 Chronicles 19, 2. Wouldst thou help the wicked and love them that hate the Lord? Psalm 139, 21-22. Do not I hate them, O Lord, that hate Thee? . . . I hate them with an unfeigned hatred as they were mine utter enemies." The summary is that the soldier must "love his enemies as they are his enemies, and hate them as they are God's enemies."

The Souldiers Catechisme composed by Robert Ram in 1644 sets forth among others these queries and answers:

> Q. What Profession are you of?
> A. I am a Christian and a souldier.
> Q. Is it lawfull for Christians to be souldiers?
> A. Yea doubtlesse: we have Arguments enough to warrant it. . . . 1. God calls himself a man of war, and Lord of Hosts. 2. Abraham had a Regiment of 318. Trained men. David was imployed in fight-

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[95] *The Hearts Ingagement . . . preached at St. Margarets Westminster* (London, 1643), p. 34.

[96] *THE WORKES of Ephesus Explained,* April 27, 1642 (London, 1642), p. 50.

[97] *DAVID'S SONG,* June 15, 1643 (London, 1643).

[98] *IMMANUEL,* sermon preached before the Lords, November 5, 1644 (London, 1644), p. 26.

[99] London, 1642.

> ing the Lords battels. . . . 7. The New Testament mentioneth two famous Centurions . . .
>
> Q. What side are you of? . . .
>
> A. I am for King and Parliament: or in plainer terms: I fight to recover the King out of the hands of a Popish Malignant Company, that have seduced His Majesty with their wicked Counsels, and have withdrawne him from his Parliament. 2. I fight for the Lawes and Liberties of my Countrey, which are now in danger to be overthrowne by them that have long laboured to bring into this Kingdome an Arbitrary, and Tyrannicall Government. 3. I fight for the preservation of our Parliament . . . 4. I fight in defence and maintenance of the true Protestant Religion. . . .
>
> Almighty God declares himselfe a friend to our Party. . . . God now calls vpon vs to avenge the blood of his Saints. . . .
>
> Q. Who do you thinke were the Authors, and occasioners of this unnaturall Warre?
>
> A. The Jesuits . . . 2. The Bishops . . . 3. The Delinquents. . . .[100]

Two of the preachers most upbraided for unbridled zeal were Hugh Peters and Thomas Case. With regard to neither is the evidence altogether trustworthy. The most inflammatory utterances attributed to Peters came from the testimony of those seeking his life after the Restoration.[101] Even the report of the sermon preached on December 22, 1648 sounds credible only in part. He is said to have compared Fairfax to Moses. The "Design, he told them, was to lead the People out of Egyptian Bondage; the Manner of effecting which was to be by rooting up Monarchy, both here and in the Kingdoms round about, the Lord having a great Work to finish throughout Christendom by Means of this Army."[102] That Hugh Peters at that moment actually contemplated casting down the kings all over Europe taxes credulity.

A source likewise hostile affirmed that Thomas Case, "Chaplaine" to the Lord Mayor of London was "growne to such an height of blasphemous frenzie, that at a late administration of the Sacrament he began it thus, *All you that have contributed unto the Parliament come and take this Sacrament to your comfort;* denouncing damnation unto such as should presume to receive it, and had not contributed."[103]

His printed sermons do not go beyond *Gods Rising His Enemies Scattering,*[104] or the *Solemn Thanksgiving unto God for His several mercies to the Forces of the Parliament in divers parts of the Kingdome.*[105] *The Root of Apostacy*[106] gives thanks for the victory vouchsafed to Sir William Waller.

Nevertheless, even after the more flamboyant utterances ascribed to the Independents are discounted, they must still bear the major responsibility for turning the just war into a crusade.

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[100] A satire on this work was issued with the same title by Thomas Swadlin at Oxford about January 24, 1645, described by Falconer Madan, *Oxford Books,* II *Oxford Literature* 1641-50 (Oxford, 1912).

[101] T. B. Howell, *A Complete Collection of State Trials* (London, 1816) V, 1116-41 on October 13, 1660.

[102] *Old Parliamentary History* XVIII, 477.

[103] *Mercurius Aulicus* (February 19, 1643), p. 92.

[104] London, 1644.

[105] August 22, 1645.

[106] London, 1644.

CHRISTIANITY AND THE INDIVIDUAL

By NELS F. S. FERRÉ

A NUMBER of our basic problems are concerned with the relation of the individual to society. Christianity, if it is truth, must throw light on these problems. One reason for our conviction that Christianity *is* truth, therefore, is that, as far as we can see, it does offer adequate solution to the basic questions involved in the relation of the individual to society. These are chiefly three: 1) the conflict between the will to self and the need for fellowship; 2) the conflict between the will to spontaneity and variety and the need for unity and order; 3) the conflict between immediate concern and satisfaction and the need for ultimate meaning and sanction.

There is in every man, first of all, this struggle between the will to self and the need for fellowship. This is a fact. We shall get further in understanding both man and the Christian faith when we stop trying to prove that man is either radically good or radically bad. Those who declare him to be radically bad know the depth of man's conflict but fail to see it in the light of its total meaning; while those who declare him to be radically good may see more of the meaning of his conflict but miss its depth. The conflict between self and society may be more or less acute, but it exists in the saint as well as in the sinner. As far as we know no one is completely concerned with the welfare of society and no one, normally and morally alive, is completely indifferent to all of society. There is no self that is not also a socius; there is no socius that is not also a self.

We shall not here attempt to elaborate this point or to document it. The appeal is to the primary evidence of each man's experience. Though we may be unequally aware of the struggle, we all have it. Even Jesus, on the one hand, knew the temptations in the wilderness and the inner agony of Gethsemane; and the cruelest or the most self-satisfied of men, on the other, feels the need to relate himself to society and to make some impression on it. We dare to go even so far as to suggest that every normal person wishes to be liked by at least some one, and perhaps even to be respected and appreciated. In any case, every one wants to "belong" in some way, to have some function, or to relate himself to his kind if even in a world of the past or of the future, or in some imaginary world to which he has escaped. We may think of this in terms of the fact that the will to live is not naturally an entire will to love, and that the will to love is never wholly present in any person apart from some will to self. It simply is wrong, furthermore, to say that the will to self is easily realized in the will to love. There is, rather, a deep, continuing opposition between them.

On the one side is the natural self-centeredness which expresses itself in such terms as the instinct to self-preservation, the tendency to invidious comparison, the naturalness of self-esteem, the will to social recognition, the desire for self-sufficiency, the will to superiority, the hope for personal gain, and the will to power. We all know how close to us all are the self-centered vices of pride, possessiveness, and pretense. On the other side, however, is this need for fellowship which is so strong that even our vices have social reference and command some kind of social currency. The fact is clear that man is a social animal to the point where the self-calculating individual finds deep satisfaction neither with nor without society.

How does Christian love, or, to use the Greek word, *agape,* solve this problem? Christian *agape* is complete, self-giving concern for others. A community on the basis of Christian love creates individuals entirely concerned with the fellowship and a fellowship wholly concerned with each individual. In such a community all selfishness is gone; all indifference is gone; all the ignorance which springs from individual and social inertia and from the defensive rationalizations of weak or evil wills is also gone. In such a community all self-centered fear is banished since no one any longer lives first of all for himself. There is concern, but no defensive anxiety over the standing of the ego, or over any possible suppression or oppression of the self by the community. Perfect love does cast out fear. In it there is no suspicion, no envy, no evil imagination of the heart. The individual finds himself in a friendly, appreciative, helpful fellowship which brings out the best in him in terms of growth, creativity, and spontaneity, for in the finding of this fellowship he has also found his deepest self. The individual is given all the freedom that he needs by a community completely concerned with his fullest development and truest good while he in turn uses his freedom with all the responsible concern of Christian *agape.*

On the other hand, every individual in his responsible concern for the common good appreciates the order that is conducive to the highest cooperative living. The fellowship and the individual can therefore work out a system where the means and media of communal life abet to a maximum degree the cooperative spirit. The will to live has become a will to love; the will to power, a will to fellowship; the will to superiority, a will to service; the will to social recognition, a will to social responsibility and concern.

Two questions ought to be asked of this solution. The first is this: Have we not solved the conflict between the self and society simply by eliminating the self? Are we not talking about a selflessness which is, in effect, a will to die? The answer to this question is that the self does lose himself in the sense that his primary object of attention and end of interest become the welfare of others. But to whatever extent he does lose himself, not only is society that much better off, but he himself finds a new lease on life, a new peace and power, a new and deeper satisfaction. Paradoxically, therefore, just as happiness cannot be gained by direct seeking for it, so the deepest self can never be found except as we lose it. There is no satisfying selfish desire; the more it is supposedly satisfied the more demanding and impoverished it becomes. Yet the one who lives outside himself for the common welfare, not as a selfish seeker but as a concerned individual, becomes ever deeper, richer, and more content. Naturally he is still a real individual, for though the self is no longer its own primary end it becomes for this very reason the most responsible self, particularly with regard to the kind of responsibility it has for its own person. Such an individual offers in concern for society the best possible individual self that he can contribute, and experiences in himself the deepest possible satisfactions to enrich and ennoble the common fellowship. The more valuable and unique each individual in a community, the richer is that community; and no creative community can ever do without individual initiative, responsibility, and fulfilment. But just the same, the conflict between the will to self in the sense of a frustrating individualism has now given way to the organic fulfilling of the self in the fellowship, to a fulfilling, indeed, which is higher than the merely organic; for it is on the *super-organic* level of insight, persuasion, and personal purpose.

The second question can be briefly answered. It is this: Even if we have solved the problem theoretically, is not that a far cry from a practical or actual solution? That is true. The primary Christian claim, however, is not theoretical but practical. It is that there *is* a power not our own that can lift and lead us into the reality of this fellowship. As a matter of fact, the full claim is that this basic conflict cannot be solved apart from the grace of God which becomes operative as a saving force only when men seek first the Kingdom of God. Even man's failure can thus be indicative of the rightness of the Christian claim. And there are those who have showed us the power of Christian love when men surrender themselves fully to it. And many there are who know how much better their lives could be if they availed themselves more often and more fully of this power. Christianity definitely does not offer to solve this problem theoretically alone, and stresses, therefore, that little has been done until the hearts of men as well as all their social patterns are increasingly subject to the claim of God's *agape*. This is the route to the better life and the new world. This is the *locus of solution* of man's problems. To depart from it is to fail; to walk in it is real victory.

What is lost, therefore, is not the self but the aristocratic, self-sufficient individual; and not the relevance of Christianity to our actual conflicts but the claim that the actual conflicts have no solution in terms of either theory or transforming power.

The facts suggest that God made man with this will to self, with this will to independence, and gave him with it his proper measure of freedom in order that man might be a real individual. God then conditioned both man's will and circumstance by an intrinsic need for fellowship. Only freedom in fellowship would do. This freedom in fellowship, moreover, would be shallow apart from a common need to share suffering and sacrifice, and, above all, apart from the divine and the eternal dimension. Only God as *agape* could be the adequate basis of that fellowship which alone can fully satisfy man's deepest needs.

This thought is too important not to be stressed. Perhaps we might state it in the following way: Without real persons there can be no fellowship, and persons are not made but grow. God, therefore, seems to have made man free in order that he might be responsible, and to have given him a drive for independence in order that he might be a real person, but to have let this drive be so vitally conditioned by man's need for community that the struggle within self and society and between self and society must go on until the need for God's *agape* as the basis and the dynamics of the only fully saving kind of community be both understood and accepted. The inexhaustible words of Jesus are still true. Only he that loses his life shall find it.

Contrasting with the Christian idea of outgoing concern, *agape,* is the Greek idea of the self's seeking values for the sake of realizing his best self. This idea is called *eros.* Some have thought that these two ideas stand in direct contrast and possess no functional unity.[1] If our above suggestion is right, however, God's *agape created eros* in order to make persons real, but made their basic thirst one for fellowship in God on the basis of His own nature. This, then, is their functional unity: *Eros* must precede *agape* as the dominant drive in man in order that a fellowship of real persons might be created. (This is a clue to the understanding of the problem of evil, of what is called "the fall.") But even after *agape* becomes man's primary will, *eros* has a necessary function within it. When *eros* finds its seeming death in *agape,* it is not destroyed but rather transformed. It is lost as self-centered need and found as man's felt need to be remade in terms of *agape.* The direction of *eros* toward man is kept but its content is radically changed. *Eros* still pulls toward man, but it pulls a new kind of load. In *eros* man merely uses God as the symbol of his security, as the means for his success, as the light to still his fear of the unknown. In *agape,* however, man wants to be used by God, his heart overflows with gratitude and joy for what God is for the whole world, and he longs to serve his fellowmen better and to become a better member of the Christian fellowship. *Eros* is thus neither merely destroyed nor simply developed but is qualitatively transformed, not in the direction but in the content of its need.[2] *Agape* has thus both created *eros* for a definite purpose and also continues to use it by virtue of its radical transformation.

The second problem of the individual is that social order tends to suppress freedom, thwart spontaneity, and stifle initiative. The need for unity often carries with it a dread of variety. Government based on fear and force, for instance, does not take kindly to spontaneity in creative directions. Drastic regimentation in all spheres of life is supposed to be the inevitable corollary of a planned society. On the other hand, undue individualism is harmful to the general good, is usually unconcerned about the victims of the social order, tends toward a tolerance based on indifference, and toward a liberalism which is built on the desire to "let well enough alone." This problem runs from the one extreme of complete regimentation to the other of heedless anarchy. Between these two, various forms of solution have been tried.

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[1] Cf. Nygren, *Agape and Eros.*

[2] Richard Niebuhr has shown that a similar relation obtains between revelation and natural religion.

About this second problem, too, Christianity has something definite to say, for it insists that, whether we consider groups of individuals or large cultural units, the more the whole community is objectively, realistically concerned with each individual and group, and each individual and group with the whole community, the more unity is possible—a unity not only consistent with, but creative of the maximum variety. Christianity as *agape* is a pure form of experience that yet has a real bond of unity. Within it can be realized an almost unlimited historic variety, cultural, artistic, educational, literary, religious, social, political, economic; the only limit being that it harbor no ill will, no removable ignorance, and no indifference. As a pure form of experience its specific historic content is not predetermined in any way. Christianity combines authority and motivation with cultural pluralism, and this problem confronts modern man with peculiar urgency.

If "realized" is defined, therefore, to mean "created according to general principles and possibilities" and "actualized" is taken to mean "copied in history from some heavenly pattern," Christianity means realization rather than actualization. There is in Christianity, on the other hand, a definite unity, since God, himself, is the changeless authority and since all men through Him are made to be brothers responsibly and redemptively concerned with one another. In God we are made to be one body after the pattern of Christ, and this steady pattern is yet a dynamic attitude of united concern by all and each for each and all, an organic union within one body which has many members with varying gifts and functions.

Christianity does encourage variety because its unity does demand creative growth, the fullest development of each part as a part, and of each group as a group. Christianity can encourage this variety because its unity is based not on fear but on overflowing strength, on a responsible concern for the common good, and on trust in God as the final reality and author of adventurous creativity. We might say that Christianity is "germinative rather than concretely prescriptive," that its principle of unity is organic, demanding creative growth. This solution is thoroughly practical for the problem can never be solved merely in terms of education. This basic human problem requires for its solution a continual approximation to *agape* in spirit as well as in theory inasmuch as the social situation is made up of attitudes, dispositions, and wills as well as knowledge and social patterns. Good social patterns require the right kind of people if they are to function desirably. While social patterns should be conducive to social cooperation, only the cooperative and concerned spirit, in the long run, produces patterns consistent with it. Thus throughout, *agape* is needed to solve the problems, for although knowledge does not guarantee good purpose, *agape,* just because it is concrete other-concern, demands all possible knowledge of the objective situation and the very best means for its desirable transformation. Christian *agape* provides, therefore, a principle of unity, both cosmic and social, that is not only consistent with enriching variety but concretely creative of it. The Christian fellowship is full and free only as all its members and groups realize within its dependable bond of unity their fullest creative spontaneity.

Writing for our own Bulletin, where most of the readers are persuaded of the Free Church polity, it is hardly necessary to point out, in passing, how directly related the congregational system of church government is to the intrinsic nature of Christianity itself. Here we have freedom in fellowship and fellowship in freedom because we are all inseparably united by the Christian faith which stands for the organic synthesis of both. When we fail, it is because of a lack of faith. An external system of authority could keep the semblance of strength for a time by means of external efficiency, but the virtue of our system is that failure in faith is at once reflected in a lack of balance between freedom and fellowship and in a lack of drive at the same time unitive and spontaneously creative. Our voluntary system based directly on the power of love, entrusted to all, may not work in worldly governments, but the test of Christian faith, as expressed in an actual system, is to a great extent whether it can operate with efficiency and conviction in a system like ours. If so, Christian faith may show the congregational polity to be a key in the long future to a united Church combining order with creative freedom.

Christianity, then, without being in any way individualistic, but fully organic even on the super-level of personal purpose and free fellowship, includes and fulfills all the strong points of individualism. A Christian individual must be his own true self. He must "body forth humanity uniquely." No one else can take his place. If he suffers, the fellowship suffers in and with him. If he is irresponsible or hard of heart that cell of the body is sick. If he is negligent or self-concerned the community is there drained of power rather than helped with his strength. There is no individual at an instant completely unrelated to the common ways of humanity. Each one either adds health, peace, power, courage, and creative novelty or else he holds the community back or lives actually on it as a parasite. Each individual either invests with profit to the fellowship his social and spiritual inheritance, or else he squanders it. Each individual can give to society at least one good Christian, and by all laws of reality he gives much more than that. By being radically a Christian he becomes a savior of society. What could not God do through one individual if he were completely open to God and wholly living for Him and thus for the world! We may not become the sun of the world in the daylight of which all rejoice, but we can all be light-bulbs and make a great difference to the dark corners of the world. Christianity needs the best possible individuals, but knows that they cannot be their best except as they become through God organically one with the world.

As far as unity and variety are concerned, Christianity then says not only "be loyal to God and to the welfare of all men," but also "be thy true self that society may be true and creative through you and thus enrich the whole community." Although we are not here especially concerned with groups whether racial, religious, national, or cultural, the same principle holds good for them as well as for individuals.

The individual, however, can enrich the common good particularly in three ways. First of all, he can pray. True and deep prayer is to-day almost a lost art. Christian prayer is fellowship with God, whether in meditation, thanksgiving, or petition, where we behold the greatness of God and become partakers of that greatness, where we see the patience of God and become partakers of that patience, where we understand the purpose of God and make ourselves servants of that purpose, where we discover the creative joy and power of God and become endowed with his creative joy and power, where we feel the love of God for the world and begin to taste something of that concern which lifts us out of our smallness and narrowness, out of our self-concern and indifference, into a broadening and deepening compassion for men as individuals and as society.

Then, too, the individual can contribute to the common good both by study and by work. It is very easy to underestimate the evils of the world which spring from ignorance. Dullness is a root of much social trouble as well as of individual failure. Most people read enough and too much. Light reading is a modern disease enfeebling civilization. By fast reading and little meditation most people become superficial and vague. Real study means the patient, thorough exploration of problems of life and thought until real understanding and depth is obtained. We need to learn by heart in the deepest sense of that word, and not merely by rote. To-day there is open to us information and interpretation beyond any previous time in history, yet the men and women are few and far between who speak with authority on any subject by their sheer insight and control of the deeper aspects of the problem. The world to-day needs real students; and if we are truly Christians our indifference or preference for the entertaining, the ephemeral, and the immediately useful must give way to the patient investigation and deepening of ourselves that will dispel the limited vision, the partial loyalties, the false commitments, and drive away by the sun of truth the mists of misunderstanding that all too generally make good intention and sacrificial living demonic rather than divine. The same is true of work. How much initiative the family, the local community, the national life, and the international scene call for. There is more goodness in people than we dream of, if it were only guided right and used creatively. But few want to "stick their neck out," to use the vulgar but vivid phrase, and few want to cooperate with those who have the temerity to do so. Yet history owes much of its progress in every realm to individuals who dare to try and keep trying. Our present history has much light available though not effectively appropriated either generally in total attitudes and commitments or by great individuals who can appeal to the bravest and best in people and rally them for a day.

The failure of Christianity is to no little extent the failure to produce great leaders who themselves follow great lights. History follows to a great extent the paths chosen for it by great men. But only those are truly great who see what paths to follow. Christianity to be real must produce great leaders who combine the utmost loyalty to the common good with the maximum creative variety and adventurous novelty. Christianity possesses a vital principle of novelty. Even with a unity based on the absolute authority of God, Christianity can say precisely because of what God is and wants: Be thy true self; be creative and enrich society; find thy freedom by means of such prayer, study, and work that combine initiative and spontaneity with responsible concern for the common good.

We have tried to suggest how Christianity offers solutions to the conflicts between the individual and society both in terms of the struggle between the will to self and the need for fellowship and the tension between the need for creative variety and social order. When all is said and done, however, the fact remains that there is no solution on the merely human level. That is why mere vision is not enough nor even the moralistic stress on loyalty.

Agape may seem to some to solve the problems even if it were lowered to the human level, and many accept *agape* as the highest ethical ideal without, however, feeling the need for, or understanding the necessity of, its divine dimension. The most high is to them not necessarily the most real. But the individual is a creature who knows the future, who is haunted by the transiency of all things earthly, who must find for the meaning and destiny of anything that compels him with absolute validity, an anchorage in the absolute reality. The problems of time are solved only in eternity. That is why all enlightened humanisms fail in the end. Man is made for God, and, deep down in his heart, he cannot escape that fact. Only faith in the absolute, only religious motivation, is adequate. The merely relative becomes optional and powerless.

It is quite all right to talk about the value of man, cooperation, the unity of mankind, and to belabor totalitarianism, individualism, and etho-centricity or cultural parochialism, but such talk will not change the scene in the depths of men's hearts or provide the power either to change the social patterns or to maintain them during storm and stress. What the world needs is responsibility through faith in an absolute, eternal authority. What it needs is dynamics from the divine dimension. What it needs is the motivation which comes only from being lifted and led by a Power beyond both self and society.

The problem of the absolute, eternal dimension, however, has been that it has often made men other-worldly in the sense that they have lost responsibility and concern for the values of this life and for the solution of its problems. Time has seemed of little value and importance in comparison with eternity. The human, historic problems, therefore, have been either denied as having real value and reality, or else neglected for the greater and more lasting values of eternity. Religion has thus become an opium of the people, an escape from social responsibility, a bulwark of indifference and reactionism. Though this is admittedly true of actual Christianity, it cannot, however, be in any way true of radical Christianity. The absolute of real Christianity is God as *agape*, of complete concern for all men in all their inner problems and outer relations. The more this absolute is stressed, the more Christianity is other-worldly in source and standard in its true sense, the more Christianity, in short, is confidently, fearlessly, and radically itself, *the more responsibly concerned* with the world *it must be*. We cannot be God's children without sharing God's concern for the world. Christian absolutism enforces not only every inner effort for a better individual but also every outer effort for a better world. To be a Christian is to accept the responsible, creative concern for the world which is God's will.

Radical Christianity is as universal as the world's need, as concrete as every specific problem, as concerned with the means and media of human community as they actually minister to that community. The more the will of God as *agape* is stressed as standard, authority, and dynamics, the more man must, to do His will, be concerned with this world. If men come to pray and meet the Christian God He demands that they first go and be reconciled to their brother, and refuses to be placated by any offering unless they have first met their human obligations. Christian other-worldliness sends men back to the world with clearer vision and more energetic determination. If it does not do this it is by this very token not Christian. Christian ethics is based on the Christian revelation of God, its imperative on this indicative, its task on this vision; and God Himself cares and works unstintingly for each and every man. He is the Creator who is also the Redeemer of all aspects and relations of life, so that we simply cannot be His children without also being concerned, intelligently, self-forgetfully, untiringly, for the world. The Christian absolute is thus not the thwarting of human values; but when human fellowship is anchored and made steady to and by the Christian eternal, it becomes both a demand and a dynamic for social reformation and progress.

Human fellowship needs to be anchored in the eternal. To look behind, forward, or within is not enough; man must also look up. God alone can give the steadiness, the strength, and the power for constructive social change. But though many can see that the absolute does not inhibit but rather increases both freedom and responsibility, both creativity and order, they yet feel that belief in the absolute makes men fanatical. They think and indeed observe that religion may make men narrow, self-righteous, destructively crusading.

Christianity is, indeed, the only positive absolute we know which the more it is accepted the less fanatical men do actually become. Moralism at white heat can be most dangerous. Prophetism apart from *agape* can be blindly one-sided and destructive. Every cause except Christianity seems either limited or compromising, for if it is pressed to the absolute point as *concrete, unlimited action*, it becomes fanatical. It does not by its very nature organically include every other cause. Take truth as an absolute. Theoretically one can be completely committed to truth and allow every one else to hold his truth. But no content of truth except *agape* can be acted upon with absolute commitment without one's becoming fanatical. The one who finds moralism as the content of absolute truth must either act upon it absolutely and thus become fanatical or else curb his absolute in social practice. The same thing happens, for instance, to the Mohammedan who should by the content of his truth compel others to become Mohammedans. As a matter of fact, when people say that they make truth their absolute, they actually mean that they make tolerance its content, in the sense that each one can theoretically believe what he finds to be true, but not act upon it if it be socially destructive. Absolute *agape* is absolute concern and cooperation. There can never be too much of this either in thought or in deed. Thus truth as the absolute amounts either to the agreement that the absolute should not be acted upon *absolutely,* no matter what man finds it to be, or else that since no one absolute is generally agreed upon each one ought to be allowed to believe as he pleases provided he be socially cooperative in action. *Agape,* however, can be held with complete positiveness both theoretically and practically. *Agape* unites organically faith and life.

Christian *agape* is never fanatical, never merely tolerant, and never in the slightest sense negative. Since Christian *agape,* if fully realized, is complete self-giving concern for each and all by each and all, the more absolute it becomes as a reality in fellowship the better it is for that fellowship. But even in relation to an ignorant and evil world *agape* can be stressed absolutely, for since it is concern for all others where they are, it always takes people where they are and leads them in the best way to the truth whether in faith or in life. The more *agape* one has the more objective is the analysis of the situation, for to do the best for the people it must know their situation as fully as possible. The more fully *agape* is thereafter applied the more the best method is found and used to change the undesirable situation.

Agape can trust people with freedom because it knows that God is that and has made them for that. It can trust them to investigate the truth for they know that God is that and that the way of salvation is that. It can boldly oppose with wisdom and patience all evil because it knows that God is on their side and that men are deep down made for the good and desire it. It can use constructive force without resort to mass violence or fanatical trust in physical force for it knows that God has so made men, their experience, and the laws of nature and history that all things in the end conspire toward fellowship on the basis of *agape.* It never leaves things alone through indifference or to escape bother. *Agape* never tires of caring and of showing compassion, of correcting and reforming, of bringing in a new will and a new light wherever it is and as far as it reaches. *Agape* always strives for the truth, but is always humble, never quarreling, never offensive, never sensitive, never domineering, never defensive.

In short, the more you live *agape* the more teachable you are and the better you can teach, the more you can be helped and the more you can help the world about you. Here is an absolute that has no holier-than-thou in it, no I-told-you-so, no stubbornness. Here is an absolute that lacks nothing but being embodied in history. Here is the absolute that fulfils all other virtues and lifts life to its highest kind of fellowship.

The trouble with this whole analysis, however, is that it is more intellectually convincing than practically demonstrated. The task of our day is not alone to advance theory. That is needed in order that men may again look to God as revealed in Jesus Christ and find that faith which alone can provide the power to live this kind of fellowship. But it is the fellowship that the world needs and this will do more than anything else to lead them to God. What the world to-day needs is Christian individuals with real depth and power. Such individuals will become the centers of this creative and redeeming fellowship wherever they are. They will become the nuclei of growing and multiplying cells. We need men to-day whose will to live has been freed from the will to power, to success, to superiority, to social recognition, to possession and to pretense; and has found its peace and power in the will to love, the will to fellowship, the will to self-giving service, the will to do God's will and to be His children.

We need men who dare to be themselves genuinely, creatively, increasingly because they know that if the fellowship is to be rich and full, each individual must be his own true self; because they know too that no one lives unto himself alone but lives his whole life only as he becomes the organic part of the whole body, as his little life is lost and yet found in that Christian community which combines creative spontaneity with concerned responsibility.

We need, above all, Christian individuals who know that the source of their confidence and strength is God, that even human community has no permanent strength and steadiness unless it be rooted in the nature of the eternal, that even fellowship fails in meaning and satisfaction except as it is more and more lifted to the Most High and grounded in the Most Real. Was there ever a time when the future of Christianity and of the world hung so heavily upon the need of individuals who dare to be radically Christian?

PRAYER IN TIME OF WAR

By BASIL MATHEWS

I

WALKING down a narrow alley in Jerusalem when I was last in the Holy City I heard the strange sound of men's voices moaning in misery. Coming round a corner I saw a long row of bearded men, their backs toward me and their faces pressed close up against a wall made of huge stones each of which weighed many tons—a wall that towered high above the heads of all of us. Swinging to and fro in anguish they intoned tormented prayers.

That wall of titanic hewn stones is all that is left visible of the foundation platform on which the Temple stood, the Temple to which in Jesus' day at the Feast of the Passover over a million worshippers came from all round the Mediterranean world, the Temple that was to them the pulsing heart that sent the life-blood through the widespread limbs of the nation; indeed, that made the Hebrew people a nation.

That Temple was utterly destroyed over eighteen centuries ago; but at this moment some of those men whom I saw on that day are praying there to God to restore the Temple, and are beating their foreheads against the stones now known all over the earth as the Wailing Wall.

As we face the problem of the power and the direction of our prayer in wartime that experience in Jerusalem comes back as a concrete example of all that is misdirected in such prayer. The men engaged in their lamentations at the Wailing Wall are asking the Almighty to restore something that has outlived its historic purpose in the life of man. They are looking backward to a bankrupt past for the pattern of the future. Worse still, they are inviting the Father of all mankind to recreate not only a purely separatist national structure, but to recreate one in which even the approach to Himself is canalized through, so to speak, a tribal gutter.

A further illustration of the serious evils of wrongly directed prayer in time of war is seen in the discussion that we find between Pompey and Menecrates in the first scene of Act II of Shakespeare's "Antony and Cleopatra." These two men are really discussing prayer in wartime. The discussion runs as follows:

Pompey: If the great gods be just, they shall assist
The deeds of justest men.

Menecrates: Know, worthy Pompey,
That what they do delay, they not deny.

Pompey: Whiles we are suitors to their throne, decays
The thing we sue for.

Menecrates: We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good, so we find profit
By losing of our prayers.

The heart of the evil in Pompey's attitude is that the divine power exists in order to back up his own aims and bring victory to his own arms. Menecrates in his two replies practically arrives at the immortal reply of Abraham Lincoln, known to everyone, when he said to the person who was praying that God might be on his side that the only thing that interested him was that he might be on God's side. It is easier than we imagine to fall today into this blasphemous blunder of praying for our own will to be done under the cloak of asking for God's guidance.

Anything that leads us to prayer in wartime for any goal other than the fulfillment of the will of God, the coming of His Kingdom on earth as in Heaven, must be evil. If we think of the civilization in which we now are in the English-speaking world as Christian and are praying for victory in order that we may sustain it as it is, are we not really in a similar position to that of the bearded ancients beating their heads against the Wailing Wall in Jerusalem?

There are elements of the Christian way of life in our democracies. Neither the British Commonwealth of Nations nor what is called "The American Way of Life," however, is free from fundamentally pagan and evil elements, such as acquiescence in a sub-Christian, not to say anti-Christian, practice of race relationships, an economic and social order that comes out badly under the scrutiny of the Christian conscience, and a vast educational system too largely directed toward training for earning a living rather than the service of the community through following the upward calling of God.

I would think that we can reasonably and rightly pray for an issue of the war that will through victory open to us new opportunities for building a Christian civilization but not for any outcome that is simply a cessation of fighting, nor for an opportunity for either expanding new or old forms of domination; nor on the other hand, for withdrawing into isolation from world-wide responsibilities.

II

The fear that we may fall into mistaken ways in our prayers in wartime, or the fear that, on the one hand, we may in our prayers in public annoy the inciter-to-hate, or, on the other hand, the absolute pacifist, certainly must not deter us from sustained exercise of prayer with regard to the war in public as well as in private. If we take our Lord's own teaching and practice in relation to prayer as authentic and realistic, prayer can be decisive in relation both to the immediate and the far-distant outcome of the war. That being so, is it not vital for us to escape from the loose incoherence of haphazard prayer in relation to the war, and to try to develop a coherent and cumulative progression by natural, logical and psychological steps toward the supreme goal? As a starting point for experiment through trial and error, I suggest that at least the following elements should all enter into our wartime prayer and enter into it with special intention toward an order of just peace in the future.

First stands confession of personal and national shortcomings, and of positive sins—of greed, pride, sloth, or ambition. Such confession naturally leads (secondly) to sincere acts of repentance; penitence for these our misdeeds and for the terrible evils that have come upon the world through them. So we pass (thirdly) to national as well as personal pleas to God for forgiveness and for reconciliation with Himself and so with our fellowmen. From forgiveness we are bound to move in our prayer to ask (fourthly) for light and leading on a path of renewal of life, and for strength of light and purpose steadily to pursue that path.

We come next (fifthly) to those set in positions of responsibility for the direction of the affairs of our own nation and of those of all peoples. This (sixthly) must lead all Christians to pray, as our Lord has commanded us, for our enemies; and that we ourselves as well as our allies and our enemies may be delivered from the spirit of hate, vindictiveness, and revenge.

It is probably important at this point to distinguish most sharply between the absolutely contrasted emotions of hate on the one hand, and, on the other hand, indignation. Jesus never hated anyone. But He burned with indignation, as is repeatedly recorded—indignation at times against the people He loved most of all in the world, as, for instance, against His disciples when they drove away the children. A careful analysis of the passages in which we are told that Jesus was indignant (the Greek verb signifies burning intensity), indicates that we are definitely sub-Christian if we, ourselves, do not in a similar circumstance burn with similar indignation. Indignation in that sense springs from love of the personality of that person with whom we are indignant. Hate, on the other hand, desires the crushing of that same personality. We tend nowadays to condemn out of hand all the so-called "imprecatory" psalms that call down punishment upon enemies and wrong-doers. Has any examination of those psalms been made by someone who is both a Hebrew scholar and a psychologist to discover how far they breathe the spirit of hate and how far that of a wholesome indignation? The most lucid expression of indignation in prayer known to myself is Lascelles Abercrombie's poem "Indignation."[1]

We come then (seventhly) to prayer for the men and women of all the armed forces of all nations, with especial intention for those of our own nation and of our own family, as well as for men and women who are in the service of healing of the body, mind, and spirit of our soldiers, sailors, and airmen, as chaplains, surgeons, doctors, nurses, and all helpers in Red Cross units. We are thus led (eighthly) to pray for all who are suffering from the torments of war. This would lead us in particular to pray for refugees; for those mourning their dead; for the wounded; for the six to seven million young men of all the belligerent countries who are prisoners of war, and who will remain so until peace comes; for those insulted, robbed, defiled, tortured, enslaved by their conquerors, and for all anxious parents, wives, children, and lovers.

This sequence of thought inevitably carries us into every continent and nation on earth today. So it calls upon us to beseech God that He will pour out His Spirit upon the whole world-wide family of God. As then (ninthly) we pray for all mankind we are bound especially to pray for those, who, more than any other community on earth, carry on their shoulders the glorious responsibility of bearing in their hands the one saving power that can achieve a new world order. So we pray for that community initiated by Jesus in the hours before Gethsemane in a little upper room, but today by far the most numerous community that the world has ever seen, a community rooted in the soil of almost every nation under heaven—the Body of Christ, the Holy Catholic Church, dedicated obediently to follow the will of God as seen in Christ. And above all we are to pray that they "all may be one, that the world may believe."

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[1] *The Poems of Lascelles Abercrombie* (N. Y.: Oxford Univ., 1930).

We are thus brought (tenthly), full circle, to pray once more for ourselves personally, and for our immediate local congregation for which we have special responsibility, that God will through perpetual guidance and the illumination of His Holy Spirit prepare us here and now in body, mind, and spirit to the end that we may be used in His hands as builders of a new order of just and durable peace.

Lastly, are we not called especially to pray for the little children and the growing boys and girls of all nations, and for their parents, teachers, pastors, and writers of their literature, as well as the makers of the films that they watch? We are surely called in these days to pray that through all these channels youth may grow up to be Christian world citizens who by their life and thought will be the creators and sustainers of harmonious world order.

III

We may all of us be called to write for ourselves short prayers or collects that will try to gather up in clear and simple words the vital longings and unspeakable sense of tragedy and of compassion that burns in us.

A multitude of books and tiny pamphlets have been prepared to help toward this end. A useful little leaflet can be secured by sending stamps for five cents to the Rector of Christ Church, Cambridge, Mass., called *Prayers in Time of War.* Monsignor Fulton J. Sheen has published, through E. J. Kenedy & Sons, 12 Barclay St., New York City, a little Roman Catholic prayerbook entitled *The Armor of God,* which contains reflections and prayers for wartime. A tiny vest-pocket abridgement of it in 96 pages, called *The Shield of Faith,* can be secured from the National Council of Catholic Men, 1312 Massachusetts Ave., N. W., Washington, D. C., on sending a stamped addressed envelope. The Westminster Press in Philadelphia has produced under the editorship of Dr. Shrigley, Executive Chairman of the World League of Endless Prayer for Peace and Justice, a book costing $1.00, called *One Hundred and One Prayers for Peace.* This book has prayers written by nearly one hundred Christian leaders. It has definite uses in the pulpit or the home. Its weakness arises from the lack of coherent, cumulative development of thought or feeling—

each separate contributor has produced his own prayer individually without reference to any balanced plan.

Among notable books and brochures of prayer guidance from Britain, a little volume published by the Oxford University Press is *Church Prayers in War-Time.* Prepared primarily for use in Presbyterian churches by the Rev. A. R. Howell of Paisley Abbey, it contains many prayers that combine the long perspective that pertains to a good collect with immediate pertinence to the specific need of the hour. A specially helpful feature of this little book, in addition to fourteen services of thanksgiving, intercession, and remembrance, is a sequence of prayers "in preparation for the new order."

If what is suggested above is true, that we should experiment tentatively to put a few of our own prayers into clearer form, it may be as well to conclude by adding a few that have arisen out of my own personal need, finishing with one of the great prayers of the Universal Church, hoping that, perchance, our theological institutions may out of their sensitive waiting upon God help in the leadership of our peoples.

Forgive us, O Lord, for the attitudes and acts of selfishness or arrogance, and for the sloth and complacency in our own life and in the life of our nations that have inflamed that torturing sickness in the body and soul of mankind of which this war is a tragic symptom.

Help us, O Holy Father, as we repent in our hearts of these our misdeeds and of the sins of our nation, that we may discover through the indwelling presence of Thy Holy Spirit the way in which we should walk.

And give to us the courage and steady constancy, the fortitude of will and the power to live more nearly in sustained obedience to Thy good purpose and in the service of Thy Kingdom on earth as it is in heaven.

Create in us a clean heart, O Lord, and renew a right spirit within us.

O God in Whom is no darkness and Who givest light to all who wait upon Thee, illuminate we pray Thee the path of the President of these United States and of all rulers in all dominions, as well as of those who are set in positions of responsibility in the governance and guidance of the nations, that they may be led to seek to know Thy Holy will and to follow obediently in it to the comfort of their peoples and the peace of the whole earth.

We pray, as our Lord Jesus Christ has taught us, for our enemies, that their hearts and ours may be drawn to Thee, the God and Father of us all, and may be filled with desire to serve Thee, that so peace may be established on foundations of justice, truth, and goodwill. Free us, we pray Thee, by perpetual working of Thy Spirit, from the poison of hate and from the passion for revenge.

Be present, we pray Thee, O Loving Father, with the men and women in all the armed forces who serve by sea or on land or in the air all over the world. We beseech Thy divine protection for the men of the merchant navy and fishermen who go down to perilous seas in ships to carry sustenance to their fellows. In the hour of danger and in peril of death sustain their spirit and hold them in Thy keeping.

. . . . .

Strengthen and guide, O Lord and Giver of Life, the hands of surgeons, doctors and nurses in their blessed ministry of healing the wounded and the sick. Give courage, resource, tact, and sympathy to all chaplains as they minister to the wounded, give comfort and guidance to the dying; and in the daily contacts of camp help men to see the Way, the Truth, and the Life.

Set, we pray Thee, Thy peace as a sentinel to guard and to give strength to the spirits of mothers and fathers anxious for the welfare of their sons; to wives and sweethearts working and watching for their absent husbands and lovers; and to boys and girls waiting for the return and for the guiding hand of their fathers in the armed forces of all nations.

Heal with the touch of Thy Divine Finger the broken hearts of mourners, and give to us all the quickening certainty of Eternal Life in Thee.

As Thy Fatherly heart broods over the unnumbered multitudes of refugees across the world, give to them the fortitude and the faith that endure all things. Endow us with the nerve and the courage to throw our lives into breaking the Powers of Darkness that have driven them from their homelands. Give to Thy children of all nations the light of Thy Presence; that through them its clear shining may so irradiate the world that no man shall need to flee in terror from his own hearth and home; but that all may dwell securely in the place of their choosing.

We pray especially for the millions of young men of all nations who as prisoners of war are caged in frustration until the end of the war. Grant that they may be kept from atrophy of mind and from bitterness of spirit; and that even in their confinement they may grow to fuller power to serve Thy Kingdom in the days of rebuilding after the war.

Strengthen and guide, we pray Thee, those who through the International Red Cross and through the World Alliance of Y.M.C.A.'s carry to these prisoners behind barbed wire the means by which their bodies, minds, and spirits may be enlivened and stimulated to endure the trials and tedium of imprisonment, and to prepare themselves for creative service in a world of freedom and fellowship after the war.

. . . . .

We beseech Thee, O Lord, of Thy Fatherly Goodness, for the whole family of mankind now suffering in the torment of war throughout the continents and islands of this world; and especially that, through this anguish, men everywhere under the chastisement brought upon the nations by the sins of the world may turn to seek Thy forgiveness and may, in newness of life, find their peace in Thine obedience.

For economists and industrialists, for employers, and for working peoples everywhere we pray Thee, that they may be lifted above the rancour of bitter antagonisms, to a vision of Thy will for a new order of life; and may set themselves to work to that end.

We pray Thee, O Lord God, Father of all men, for the whole company of Christian people now dispersed throughout the world in all nations and races, that they may in all places and at all times be strengthened with might by Thy Spirit, and may, as a building fitly framed together, grow into an holy temple in the Lord.

We ask for Thy gift of grace in the hearts and lives of all who work within the Universal Church of Thy Son throughout the world; that they may have goodness of life and wisdom to build up the lives of the faithful, to preach and to teach by deed and by word those who do not know Thy Love; and so by drawing men everywhere into the Kingdom of Thy Love, lay the enduring foundations of a new, just and enduring harmonious world order of free peoples.

As we remember that Thou dost entrust and commit to us the training of Thy children for life as citizens of our nation in this world and for eternal life in the world to come, we pray that Thy wisdom and love may so enlighten and guide all parents and teachers in schools, colleges, and universities, that through sound learning and good example the new generation may be led by the light of Thy truth into the beauty of Thy holiness.

A Prayer of the Universal Church

Almighty and everliving God, who by Thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men: We humble beseech Thee most mercifully to receive these our prayers which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the Universal Church with the Spirit of truth, unity, and concord. And grant, that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word and live in unity and godly love.

O Lord, how long, how long? Take to thyself Thy mighty power and reign. Even so, come, Lord Jesus. Amen.

SIGNIFICANT BOOKS OF 1942

The following books have been selected by the members of the faculty as significant publications in their fields during the year 1942.

Archaeology and the Religion of Israel, by William Foxwell Albright (Ayer lectures, Colgate-Rochester Divinity School, 1941). Baltimore: Johns Hopkins, 1942. 238p. $2.25.

The spiritual insight and ethical vigor of the Old Testament religion, demonstrated by the illuminating facts of modern archeological discovery. J. P. Berkeley.

New Testament Studies: Critical Essays in New Testament Interpretation, With Special Reference to the Meaning and Worth of Jesus, edited by Edwin Prince Booth. New York: Abingdon-Cokesbury, 1942. 290p. $2.50.

The reading of these papers, written in honor of Prof. W. J. Lowstuter of the School of Theology of Boston University by his former pupils, now many of them in influential teaching positions, will give anyone a great deal of information on the present picture of the study of the Gospels. A. N. Wilder.

Then and Now, by John Foster. New York: Harper, 1942. 182p. $1.75.

A very instructive and illuminating parallel is drawn between the world of the Early Church and today's world, by a former missionary in China, who challenges us to a more adventurous ecumenical practice.

J. W. Brush.

Personal Religion, by Douglas Clyde Macintosh. New York: Scribner, 1942. 411p. $3.

This book unites profoundly the deep evangelical spirit with years of careful scholarship. N. F. S. Ferré.

A Realistic Philosophy of Religion, by Arthur Campbell Garnett. Chicago: Willett, 1942. 331p. $3.

A vigorous and able treatment of the nature of religion conceived of as essentially a product of man's moral consciousness.

H. V. White.

The Highway of God, by Ralph W. Sockman (The Lyman Beecher Lectures). New York: Macmillan, 1942. 228p. $2.

One of the best in the whole series of Yale Lectures on Preaching, which is saying a great deal. Vaughan Dabney.

Hymnal, Army and Navy, edited by Ivan L. Bennett. New York: Barnes, 1941. 607p. $1.50.

This is a 1941 book, not 1942; yet we wish to include it because of its significance.

It is a book compiled for the Army and Navy. It includes a Catholic, a Jewish, and a Protestant section. This affords a convenient means of comparing the worship material used by three of the largest religious groups in our country. In the industrial world, because of the war, all trade barriers are down and each group has access to the trade secrets of the others. In the field of religion, for the same reason, a common hymnal has been made possible for our soldiers and sailors. It may be that much profit will come from this pooling of material and this association. It is interesting to see not only how these three sects differ, but also what they have in common.

—D. R. MACLEAN.

Training the Speaking Voice, by Virgil A. Anderson. New York: Oxford univ., 1942. 387p. $2.50.

Achieves an excellent integration of the best of the modern methods, maintaining a nice balance between the scientific and the functional presentation; judicious in its selection of exercises and drill material, logical in its organization, concise in its presentation, and gratifying in its emphasis on voice and personality, the book has genuine value for individual study outside the college curriculum.

R. C. YARBROUGH.

Counseling and Psychotherapy, by Carl Ransom Rogers. Boston: Houghton, 1942. 450p. $3.60.

A book which orients workers as to varying methods, old and new, and sums up much of the best of them all. A. P. GUILES.

Conditions of Peace, by Edward Hallett Carr. New York: Macmillan, 1942. 282p. $2.50.

A penetrating study by a brilliant British political scientist of the tragic road to the present war and an appraisal of the possibilities for post war reconstruction, with special emphasis upon spiritual and moral factors. H. J. GEZORK.

The Small Community, by Arthur Ernest Morgan. New York: Harper, 1942. 312p. $3.

A book vital to the thinking of rebuilders of community life in these days of crisis. HILDA L. IVES.

What is the Church Doing, by Henry P. Van Dusen. New York: Scribner, 1943. 194p. $1.

This book, published late last year in Great Britain, presents a world-perspective of the universal church in its sufferings and triumphs today, with facts up to the autumn of 1942; and, by virtue of these facts, is a bracing, uplifting, and challenging call to Christians in the security of this hemisphere to share in the tribulations, pray with the toiling, and cooperate with fellow Christians everywhere for the advancement of the Kingdom of God in this supreme encounter of spiritual forces.

BASIL MATHEWS.

A Primer for Teachers, by Margaret Slattery. New York: Harper, 1942. 141p. $1.25.

A practical study of elementals in teaching religion, presented in non-technical language for the great body of those upon whom the church depends for its formal teaching, those who have not made a formal study of teaching. Admirable for its clarity and brevity in presenting essentials, techniques, and discussion helps along with a Christian philosophy based on the needs of persons living in the midst of the contemporary world revolution. The traditional drive and charm of the author's stimulating style remains undiminished.

WILLIAM KEYS.

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June, 1943

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

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EDITORIAL COMMITTEE

JOHN H. SCAMMON JOHN W. BRUSH WILLIAM W. KEYS, II

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THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

MORE THAN CONQUERORS

By President Everett C. Herrick

(An abstract of the Baccalaureate Sermon)

> "Nay, in all these things we are more than conquerors through Him that loved us. —Romans 8:37.

V IS for Victory—symbol and slogan combined. But victory, the victory of the conqueror, like patriotism, is not enough. The world has suffered untold misery at the hand of the conqueror. We can see them emerging out of the twilight of the past and riding down through the long centuries in triumph — The conquerors — The Pharaohs — The Alexanders — The Cæsars — The Genghis-Khans — The Napoleons — The Hitlers. They ride over the prostrate bodies of their victims. Behind them are smoking ruins of devastated lands and cities. About them the long and serried lines of their starving slaves and vassals. The conquerors burn and destroy and enslave and kill. It is not to the conquerors but to those who have been more than conquerors that the world owes its greatest blessings.

Abraham Lincoln, as Commander-in-Chief of the Union forces in the Civil War, with the approaching victory of the North was in 1865 a conqueror. In the Second Inaugural, the noblest state document of our Republic, the harshest word he used in referring to the South was the word "insurgents." "Both read the same Bible and pray to the same God — The Almighty has his own purposes — With malice towards none, with charity for all, with firmness in the right — as God gives us to see the right — let us finish the work we are in." We have often wondered what would have happened if Lincoln had lived and his magnanimity had not been overwhelmed by conquest. And I have sometimes tried to imagine Lincoln on the radio, after listening to the war lords—"the next voice that you hear will be the voice of Abraham Lincoln." It is a voice that we ought to hear.

One of the favorite pursuits of good people in these days seems to be post war planning. So the conferences go on and on, but they never discuss even the academic problem of a defeated America. That is unthinkable, at least it is unmentionable. But if we were deserted and defeated we could do what Germany did. We could invent our own brand of Fascism. We could conscript all our resources. We could arm and wait and strike and the world might tremble at the threat of a new America as it has trembled at the power of a Nazi Germany. That is one reflection.

But here is a more agreeable reflection. America victorious. V is for Victory — America the conqueror — chief among the conquerors. America first. Is our country, which we love and to which we would pledge our lives, our fortunes, and our sacred honor—is our country good enough and great enough to be conqueror?

But here is another reflection. Neither the nightmare of defeat nor the peril of conquest, but America as more than conqueror. Imagine an America rising out of its sordidness and hypocrisy and racial hatreds and its economic injustice into the magnanimity of Abraham Lincoln, and into the idealism of Woodrow Wilson, or if you would look beyond our borders into the moral clearness and courage of Madame Chiang Kai-Shek, think of that great day when those will come into power who are more than conquerors. For the conquerors are passing like absolute monarchies and worn out feudalism and pseudo democracies. Only those who are more than conquerors can begin the building of a "one world." But it has come for those who possess it. When it is in men's hearts it is here. There can be no social fulfillment without individual possession. This is the great persuasion upon which our faith forever rests. "Therefore we are more than conquerors." We ourselves "through Him that loved us, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The most important thing I know for your ministry is that you should be persuaded of the love of God in Christ Jesus. There are many Christians in the world who are not persuaded Christians and only persuaded Christians can be more than conquerors.

No conqueror has triumphed without armies. Victorious armies. And conquest in the future will require such enginery of war and such armed forces as go beyond our imaginings. But those who are more than conquerors need no armies, no munitions of war, no tanks, no bombs, no submarines, no air supremacy. They need only that invisible and incalculable power of Him that loved us. But of this you and I, like Paul, must be persuaded. It is our business to persuade others. But how can we persuade others if we ourselves are not persuaded?

It will strengthen our faith to think how mightily those who are more than conquerors march on over the shattered glory of those who are only conquerors. There was Saint Paul himself marching into Rome over the old Appian Way. That was a road of the conquerors. How often had its pavements echoed to the marching hosts of the Scipios and the Cæsars. How often had the conquerors marched into Rome amid the plaudits of the multitude thronging the roadway! Along the Appian Way he too was marching, not as a conqueror but as a prisoner, to meet that company of early Christians to whom he had written that imperishable letter. At Appii Forum a handful of the believers came out to meet him and he thanked God and took courage. But all those mighty Roman conquerors are gone and their conquests lost and it looks as if even Mussolini had joined them prematurely in the acceleration of history. But the prisoner of the Lord who was more than conqueror is marching on in triumph through the power of Him that loved us.

Once you and I met Christ, like Paul, on our own Damascus Road, and now you and I must follow Christ, like Paul, along our own

Appian Way. We must be persuaded that nothing in all this world can destroy the love of God that is in Christ Jesus our Lord.

If you have spent these years with us and are now starting on your difficult task without this great persuasion, then we have failed and you will fail. For you are custodians of this persuasion. In the letter to the Hebrews there is a passage which suggests how easy it is to become apostate. It refers to those who have tasted the good word of God and have fallen away and put Christ to open shame—"But beloved," as that ancient writer says, "we are persuaded better things of you, the things that accompany salvation."

And the greatest burden of our prayer and the brightest hope of our heart is that you will follow in that unbroken company of those persuaded and adventurous apostles of our Evangel who have been more than conquerors through Him that loved us.

ADDRESS TO THE GRADUATING CLASS

By JOHN WOOLMAN BRUSH

MEMBERS of the Senior Class, I would invite you and welcome you to a great contest. Yes, life is a good fight, and even the pacifist admits it. After speaking one Sunday, years ago, in company with thousands of other preachers, on the subject, "Keep America Out of War," an analytic hearer reminded me that in my plea for peace I had used nothing but militant and military figures and exhortations. I had to admit the charge. The good life is unthinkable apart from spiritual struggle. From beginning to end the follower of Jesus Christ is called to be a good soldier. The mother of Frances Willard said to her gifted daughter, "It will be yours to wrestle, not to reign."

In my early days of preaching, we were stirred by L. P. Jacks' memorable setting forth of the nature of the contest: he saw the proponents of the struggle for power pitted against the champions in the struggle for light. I would offer a slightly different interpretation of the fight we have on our hands. I see the soldiers of fellowship ranged against the soldiers of power. Fellowship, fraternity, community: these stand over against power, empire, dominion. The Christian knight goes out against the lust for power, the insolence of might, the arrogance of earthly dominion. Do you discern the hidden battle-lines? The awful conflict in the red shadow of which we hold these exercises today cannot last much longer in its present form. The battle of fellowship against power will go on and on till Jesus comes. And the United States of America, in which most of you will exercise your ministry, will be in the very center of this crucial arena for the next few generations.

What a time is this to study, in the great laboratory of history, the working of the struggle for power! National honor, pride, and prestige are alleged to be wounded and to need avenging. World-wide insecurity and fear make men tremble and hate. Bitterness and terror and destruction stalk the earth with footsteps like the crack of thunder. The propagandists of the nations appeal to fear and hate and greed to get their people to fight and work and save. Vast profits are being made while millions are starving and bleeding. For the possession of strategic islands, air-bases, and oil-fields, nations will spend billions of dollars and hundreds of thousands of men. St. Augustine described all this a millennium and a half ago. There is nothing new but the mechanical weapons.

From this particular battle you are by the Call of God and an Act of Congress blessedly free. I fervently trust that the Act of Congress is not what settles the issue for you. Without a strong guiding sense of mission you are going to be lost in a day like this. You will be blind to the nature of the contest, and stranded ineffectually between the battle-lines.

To be sure you cannot altogether lift your skirts out of the mire of the battlefield of power. You are as long as you live in the flesh a citizen of the Earthly City. You must learn, for example, how to handle that almost omnipotent weapon of the world, money, and to handle it wisely and to God's glory. But you are primarily, as every Christian is called to be, a citizen of the Heavenly City. Your weapons will not be carnal, and your enemies will not be primarily carnal, but spiritual. Your special vocation will be as a soldier in the struggle for fellowship. Yours will be a countervailing, vicarious ministry, offering love for hate, peace for strife, unity for division. Not peace at any price. Christ's precious blood has been shed, and men's hearts must be broken. You will reveal to men the Glorious God before whom all our distinctions of class and caste and creed are so trivial. You will set forth the Father of Love before whom our prejudices and resentments are as despicable as little stinging fleas and poisonous spiders. You will stand aside as you unveil the Cross of Christ, who yearns to draw all men unto Himself in universal community. You will be a minister of reconciliation, pleading as a dying man to dying men, "O be ye reconciled to God," and drawing men into the Divine family of the forgiven and the forgiving, the Church of Jesus Christ, the Eternal Kingdom of Heaven.

This is a harder fight than the wars between the so-called "great powers." This fight goes on no matter who wins the wars of terrestrial history. This battle we wage, with truth's shield and love's sword, against every power great and small that defies God and fattens on the blood and souls of men. Hundreds of thousands have lost their earthly lives in this struggle. Recall the Quakers of George Fox's time, dying by hundreds in horrible English prisons; the Methodist circuit-riders on the American frontier a century and more ago, old men at thirty-five, a good proportion dead at forty; the early soldiers of General Booth's battalions, standing up under rotten tomatoes and dead cats hurled by the crowd, and under the scorn of well-fed bishops in their embowered palaces; never forget the valiant soldiers of the Cross who battered at the hard walls of China for long generations, and those who lost their lives by the hundreds in the Boxer Rebellion little more than forty years ago. Time fails me to celebrate the martyrs for Christ and Truth in the prisons of every land today. We need not rest on old history. Remembering these things and our own comparative security, let us often repeat Emerson, and with a sense of shame:

" 'Tis man's perdition to be safe
When for the truth he ought to die."

Men and women of the Senior Class: you are going to your work in what may be written down a few centuries hence as the beginning of the new Dark Ages. Utopia is not due in 1946. Your teachers send you out with no blithe confidence but only with fervent prayers. Be not afraid. They that are with us are more than they that are with them. You will often be lonely as your find yourselves apparently in a pathetic minority. But everywhere, doubt it not, are the hosts of the Lord our God, the loving servants of Jesus Christ. Enjoy the fellowship for which you struggle. Your brothers are travelling with you to meet you by the Great White Throne.

Give all to fellowship. Give all to love. And then what someone has written of Ramon Lull may well become your own true epitaph: "In an age of violence and faithfulness, he was the Apostle of Heavenly Love."

DANIEL EVANS — IN MEMORIAM

The address of Dean Dabney at the funeral in North Church, Cambridge, April 28.

IN THIS service of grateful and loving remembrance we lift our eyes unto a noble life that stands out bold and clear like one of those White Mountain peaks he loved so well. How familiar are the rugged outlines—the early home in Wales, the journey to America at the age of three in a family of seven with a recently widowed mother, the eleven years of toil in the coal mines, the triumphant struggle for an education in high school, Bangor Seminary, Bowdoin College, and Andover Seminary, the fruitful pastorates at East Weymouth and North Church, Cambridge, the unbroken connection with Andover since 1909 in loyal service as active and emeritus professor in the Abbot chair of Christian Theology, the happy associations with kindred minds in ministerial gatherings and philosophical societies, foreign study and travel, the precious home life, and finally the unexpected summons at a meeting of the Bowdoin Trustees. These are the bare outlines of a great life, self-reliant, disciplined, and brave, a life that knew the meaning of duty and honor, one truly human with its glint of humor, one that was wise and good, a life that was and still is an adventure in learning of God.

"For birth hath in itself the germ of death,
But death hath in itself the germ of birth.

. . . .

Are Birth and Death inseparable on earth;
For they are twain yet one, and Death is Birth."

We think of Dr. Evans as a distinguished professor of theology and philosophy, standing in the noble succession of Leonard Woods and Edwards A. Park. A companion of the great minds of the past and present, he brought to his teaching not only the riches of scholarship but an enthusiasm for truth which challenged those who listened. Thorough in his own preparation, he required the best from others, not hesitating to reject inferior work, and for this he was rewarded with the respect and affection of his students. Yet he was sympathetic, patient, and kind, always interested in the lives of his students, and in the churches they served. An ordination charge by Dr. Evans was an event. Fortunately there is on record a statement made by our friend at the time of his twenty-fifth anniversary as Abbot professor which reveals his philosophy of teaching,—"My ideal as a teacher is to present the truth not only as I see it, but as others have seen it, and especially to enter into the minds of those from whom I differ and to present their positions in all fairness and sympathy. I consider it my function to lead, not control; to inspire, not to dominate; to emancipate, not subjugate; to die learning, and not to live another day if and when learning ceases."

As a parish minister, Dr. Evans was a true pastor who knew his sheep by name and led them by still waters. He had power as a preacher. His sermons were spiritual, for his central message was to the souls of men; yet intellectual problems and controversial issues often engaged his attention. His seminary chapel talks are still remembered. Dr. Evans was able to communicate to his church members something of his own consuming love for books. On his last visit to the school, only a few weeks ago, he spent an hour in the library with faculty, students, and friends talking about his habits of study and of the courses in biography, history, art, and religion he introduced in his parish program. His passion to know and his desire to understand remained with him until the end.

Professor Evans was the author of numerous articles and editorials in denominational papers and theological journals and he was also the Dudleian lecturer at Harvard and the Southworth lecturer at Andover Newton. He is probably best known, however, through his book reviews. He achieved distinction in this field, giving praise where praise was due, yet never hesitating to take issue with the author. In the first number of *Christendom* he reviewed the Gifford Lectures by the Archbishop of York and spared not even that ecclesiastic, afterward receiving a letter of appreciation written by the Archbishop's own hand.

Social intercourse brought joy to this scholar, for he was no ascetic, but a lover of his kind. He might well have spoken those words of George A. Gordon, quoted in a letter to Dr. Evans by a friend and colleague at Harvard, "The longer I live the clearer it is to me that friendship is the one great human compensation for living." Dr. Evans was never so happy as when remembering his friends from all parts of the world,—students, faculty, colleagues, parishioners, ministers, day laborers, and children.

About this time of the year Dr. Evans used to say that he was slipping away for a day or so over a holiday to plant his garden in Intervale. In that garden he garnered more than vegetables. He harvested the fruits of the spirit, as his students well knew. He loved his Belmont home with its far views, flowers, books, gathering of friends and colleagues, and the dear ones of the family circle about the open hearth. In speaking of his own father he said, "I have no recollection of him, not even a shadow silhouette, which could call him to my mind. What I have tried to be to my own children gives me some suggestion of the loss I suffered when less than three years old." When he was bereft of his companion, who joined him in setting up a home in East Weymouth and was his strength and stay until a few years ago, he drew closer still to his family, especially his granddaughter.

A picturesque summary of the life of our friend, and an interpretation of its essential meaning may be found in the words of his intimate associate of many, many years, spoken at the celebration of his thirtieth anniversary as a professor when Dr. Evans formally retired from active teaching. This is the tribute of Dr. Frederick H. Page, "For an Evans coat of arms here is a suggestion: a broad shield half white and half gold in token of the purity and preciousness of truth; a cross in the center; in the upper left hand corner a student's lamp and in the upper right a miner's lamp; in one lower corner a writer's pen and in the other a miner's pick. For the motto, 'The end crowns the work.' "

The great concern of Dr. Evans was religion, the life of God in the soul of man. He loved the Lord his God with all his mind. In an address on Humanism he spoke as a proud and confirmed theist in these words: "Theism thus secures eternity to values and immortality to persons." In his Dudleian lecture on "The Divine Revelation and the Christian Religion," he said, "Revelation is the disclosure of God. In the God and Father of our Lord Jesus Christ we have the self-disclosure of the Spirit of which all truth is the expression, all beauty is the manifestation, and all love the embodiment. A higher term for our thought of God than Christlike we do not possess." Thus speaks the theologian. Finally let us consider a confession from this man of warm and simple trust, who loved God with the whole heart and whose spiritual life was nourished in childhood on Welsh hymns and Bible readings by his mother whose abiding presence was ever a challenge and a benediction. This word of religious faith from the epilogue of his autobiography has now become the prologue of a new chapter of experience: "The vast change in my life from the coal mine to the ministry and seminary professorship, has given me a strong conviction of Divine Providence. And the crises of my life have made me realize that our lives are in the hands of God; that it all depends upon Him whether we live or die, survive or perish; but since He is the God of the Living and not the God of the dead, all live unto Him. This is my fundamental conviction, my everlasting hope, my Rock of Ages."

Such an assurance assuages our sorrow, comforts the loved ones who mourn, and strengthens all who knew him in their upward climb toward the light.

IN MEMORY

As a guest who may not stay
Long and sad farewells to say
Glides with smiling face away,

Of the sweetness and the zest
Of thy happy life possessed
Thou hast left us at thy best.

Warm of heart and clear of brain,
Of thy sun-bright spirit's wane
Thou hast spared us all the pain.

. . . .

Keep for us, O friend, where'er
Thou art waiting, all that here
Made thy earthly presence dear;

Something of thy pleasant past
On a ground of wonder cast,
In the stiller waters glassed!

Keep the human heart of thee;
Let the mortal only be
Clothed in immortality.

And when fall our feet as fell
Thine upon the asphodel,
Let thy old smile greet us well;

Proving in a world of bliss
What we fondly dream in this,—
Love is one with holiness!

A FAITH FOR NEW FRONTIERS

By Dean Vaughan Dabney

Adapted for the BULLETIN from an address by Dean Dabney before the Congregational Christian Conference meeting in Des Moines, Iowa, April 30, and from a sermon in Grinnell at the College Chapel, Sunday, May 2.

A PROMISING and versatile class graduated from Andover Seminary a century ago. One of its number was Elijah Kellogg who wrote "Spartacus to the Gladiators." Another was William Greenough Thayer Shedd who as an eminent scholar became a great teacher in Andover and in Union Seminary. Then there was that energetic and intelligent parish minister, Edward Robie, who spent sixty-five productive years in his first and only church in Greenland, New Hampshire, a record unexcelled. The class of 1843 is best known, however, for its famous Iowa Band of eleven home missionary pastors who took a territory for Christ, organizing churches and establishing the first college west of the Mississippi.

These Andover Argonauts were not the original Congregationalists of the newly opened Iowa Territory. They were preceded by some New England pioneers and a handful of ministers led by "Father" Asa Turner who had already formed the first Pilgrim Church in 1838 at the little river settlement of Denmark. Nor was the Iowa Band the only home mission group, for Yale had its Illinois Band and later in 1892 Andover put forth the Maine Band. By common consent of the historians, however, the saga of the Andover Band is the golden chapter in the annals of home missions.

The movement began with a Middler in old Andover by the name of Daniel Lane who was deeply interested in the West and had often made his future plans the subject of private prayer and meditation in the seminary chapel. One afternoon he prayed, "Lord, prepare me for whatever field Thou hast before me. Prepare me for it and make me enter it." He influenced Horace Hutchinson and a few other Seniors and soon there was a little group that met for private prayer on Tuesday evenings in the darkened library, the only light being from an occasional moon.

About that time notice was given that an elder from Cincinnati would address the seminary students on the claims of the West. The elder failed to appear and perhaps it was just as well, for Dr. Leonard Woods, the first Abbot professor, read a letter from Deacon Ira Houston of the Denmark Church, sounding a Macedonian call from beyond the Father of Waters. Up spoke Harvey Adams saying, "I am for the West, wherever needed and where most needed."

Plans for going West soon took definite shape. The field was not to be Minnesota or Wisconsin, but Iowa, where the new government purchase of over a million acres west of the Black Hawk country was to be opened up for the onrush of some ten thousand free soilers. "I am going to Iowa," exclaimed Daniel Lane. "Whether anyone else goes or not, I am going!" The others acquiesced, and after much correspondence with the Secretaries of the American Home Missionary Society, arrangements were completed and a commissioning service was held in South Church, Andover.

Perhaps we should ask what Father Turner of Iowa thought about the decision of those far away eastern seminary Seniors. On one occasion, apparently, his patience cracked, for in reply to some of their numerous inquiries he wrote this fretful reply, "It's no use to answer any more of your questions, for I never expect to see one of you west of the Mississippi as long as I live." In a more hopeful mood he penned these lines, "Lay aside all the dandy whims boys learn in college, and take a few lessons of your grandmothers before you come. Don't be afraid of a good hard hand or a tanned face. If you keep free from a hard heart, you will do well. Get wives of the old Puritan stamp, such as honored the distaff and the loom, those who can pail a cow, and churn the butter, and be proud of a jean dress or a checked apron."

The faith of Father Turner was to be justified and the prayers of Deacon Houston to be answered, for the lines of the Band held firm even when the time of parting came. They sent their belongings on ahead, marking their boxes, "Burlington, Iowa, via New Orleans," and met at their rendezvous in a temperance hotel in Albany, Tuesday, October 3, 1843. Nine of the Band were present, for Erastus Ripley had remained at the seminary another year as resident licentiate, and James J. Hill was delayed by the death of his father. The original number of eleven was complete, for Daniel Lane and A. B. Robbins had taken unto themselves "wives of the good old Puritan stamp." Little did they dream that in a few short years one of the brides who went west on her honeymoon would die of cholera. The suffering and death of Mrs. Eliza Robbins is a symbol of the devotion of the wives of all missionaries of the cross, at home and abroad, who have endured as seeing Him who is invisible.

From Albany the Band journeyed to Buffalo, the terminus of the railroad, from whence they went by boat to Chicago, then a town of 8,000 people. The rest of the journey was made in covered wagons across the prairies of Illinois. Little these spiritual pioneers cared if they were taken for "land sharks" and Mormons. They knew on what mighty mission they were bent and what cloud and fiery pillar led them safely on. And so they crossed over the great river and reached Iowa Territory, there to be ordained in Denmark on November 5, 1843.

The ordination of one young man today is a moving experience. What must the effect have been in that rude log church, twenty-four by forty feet, when seven of the Band and two other resident candidates knelt on the floor of oaken puncheons to receive the laying on of hands! They were set apart for a service that involved hardships and dangers, and the salary was only $300 a year. Yet in the providence of God a Christian commonwealth was in the making, and the shape of things to come was discerned by the eye of faith.

The method employed in determining the fields of service for the seven who were ordained, and two others of the Band who had already been ordained in the East, may throw light on the vexing problem of ministerial placement today. The Band was willing for Father Turner to make the assignments, but he simply showed them a map, described the various fields, and withdrew. Through conference and prayer "the work was done with perfect harmony and good will without an unpleasant word or jealous thought." Thus, on the evening of their ordination day, all were located. When J. J. Hill arrived the following spring, a place was ready for him at Garnavillo, thus depriving a fellow minister to the south of him of the proud boast that no other parson was between him and the North Pole!

Before the Band left the East, Ephraim Adams said, "If each of us can only plant one permanent church and all together build a college, what a work that would be!" Assisted by Father Turner, the sons of old Andover formed a College Association, and at Davenport, the first site, J. J. Hill laid down a dollar on the table as the first gift for the new Trustees to invest. Iowa College, later known as Grinnell, opened in the fall of 1848 with one professor and two students, that professor being Erastus Ripley who, after his added year as resident licentiate in Andover, had come West to complete the total of eleven members of the Iowa Band. From these humble beginnings came the great college in Grinnell, Iowa, the first two presidents of which were Andover men,—George Frederick Magoun and George Augustus Gates.

In the *History of American Congregationalism,* Atkins and Fagley have this to say of the Iowa Band from Andover Seminary: "One reads the list very much as one reads the roster of the Apostles, whose names were built into the foundations of the New Jerusalem. For such as these, representing the religious force of all American communities, laid the moral and religious foundations of the Republic." Those eleven frontier apostles were college men all,—three from Amherst, two from Bowdoin, one each from Dartmouth, University of Vermont, Harvard, Union, New York University and Illinois. Here are their names, a roll of honor of which Andover Newton may well be proud,—Ephraim Adams, Harvey Adams, Ebenezer Alden, James Jeremiah Hill, Horace Hutchinson, Daniel Lane, Erastus Ripley, Alden Burrill Robbins, William Salter, Benjamin Adams Spaulding and Edward Bela Turner.

We face new social frontiers today more strange and terrible than those western prairies of a hundred years ago. The war has threatened the supply of ministerial students. The way must be found to raise up educated, daring, cooperative and sacrificial Christian ministers who will incarnate the missionary spirit of the Iowa Band. Late in life, Ephraim Adams wrote, "Dear brethren, in view of the world's need, with the Gospel remedy so plainly in view, do not the very times demand a Christian living and a Christian preaching as never before? Who will lead the way? Here is frontier work; here are to be found the heroic days."

Andover Newton is a conspicuous example of the application of the spirit of the Iowa Band in the field of interdenominational cooperation. Ours is a joint tradition of evangelical missionary service at home and abroad. Why should not we lead the way into new frontiers and usher in the heroic days?

CHARLES LOTHROP NOYES HALL

By Richard B. Smith

COLORFUL exercises on May 13th announced the naming of one of the two new buildings on the campus. Formerly known as the Assembly Building, it will be called Noyes Hall in memory of Charles Lothrop Noyes, an Andover Alumnus, class of 1880, and a Trustee from 1907 to 1923. The address was made by Dean Emeritus Charles R. Brown of Yale Divinity School who was a close friend of Dr. Noyes.

The appropriateness of naming this building for Dr. Noyes is particularly evident in two respects. He was for over forty years pastor of the Winter Hill Congregational Church in Somerville and represents that rare combination of the scholar and the pastor which should be the ideal of our training. Secondly, Noyes Hall is the first building on our campus to bear an Andover name. Thus, the happy affiliation established on our hill is expressed in another significant way.

The dedication of this building was made possible by an anonymous gift of $25,000 from a well-proven friend of Andover Newton who reveres the memory of Dr. Noyes. It will be applied toward—in fact, it is the initial gift of—the current effort to raise $300,000 to strengthen the School and place it in a more favorable financial position to render the increased service that is required for the future. A gift of $50,000 from Miss Edith Howard of Hartford is to establish the James L. Howard Chair of Religious Education in memory of her father who was a distinguished Baptist layman and a trustee of Newton from 1893 to 1906.

Thus, a gratifying beginning is made. In this effort, we are especially anxious to make new friends for Andover Newton as well as to solicit the help of our loyal friends of the past. Perhaps our greatest hope of all is that the alumni of the two schools will take this opportunity to show their appreciation and loyalty as never before. An Alumni Living Endowment Fund, to which annual contributions would be made by classes might be the most appropriate and stimulating form for this effort to take. But however it is done, we feel confident that those who have studied here will wish to play no small part in building an even stronger Andover Newton for the testing years ahead.

BOOK REVIEWS

The Healing of the Waters; Poems, by Amos N. Wilder. New York: Harper, 1943. 89p. $1.75.

When Amos Wilder's outstanding critical work, *The Spiritual Aspects of the New Poetry,* appeared three years ago, discriminating readers observed that the man who wrote that lucid, almost mystical, prose could, if he cared to, write even more spiritual and more artistic poetry. In fact there was at least one reader who was sure that Wilder could surpass the new poets whom he appraised so discerningly and praised so generously in this book. He was obviously more at home in "the landscape of the mind and the world of the spirit" than alien materialists and hedonists could ever be. At the same time he knew the splendor of things and the beauty of bodies through which thoughts must shine to become the bright raiment of the spirit.

In *The Healing of the Waters* Amos Wilder has written the book which carping critics demanded when they said, "Physician, heal thyself!" His poems here meet the sternest requirement of his own prescription for truly spiritual poetry: "The peculiar ills of contemporary life and contemporary artists can only be clearly challenged by confrontation with the Christian emphasis on personality and the responsible self." At the same time Wilder's poetry is never didactic or homiletical. He is first and always an aesthete and a gentleman who plays tennis as he writes poetry, exquisitely. This blithe profundity transfigures even his most metaphysical poems so that "the inspired instant makes whole hours glow" and "the flash of spirit irradiates the darkness we inherit."

This quotation from "Daily Bread" is only one of many illumined moments which flash like mountain torrents over rocks in *The Healing of the Waters*. They make it an outstanding contribution to the poetry of the spirit in this or any time of peril. It may even become the morning-star of a new day dawning, as Wilder himself prophesies, "across the lost horizons of the years."

EARL MARLATT, Dean,
Boston University School of Theology.

The Intention of Jesus, by John Wick Bowman. Philadelphia: Westminster, 1943. 228p. $2.50.

The author of this book, which was chosen as the Religious Book of the Month recently, is a professor of the New Testament at the Western Theological Seminary in Pittsburgh. The book is introduced by a very enthusiastic foreword by Walter Horton of Oberlin. By his title, the author means that he is concerned with Jesus' inmost purpose and vocation. His thesis, briefly, is that Jesus saw himself as both Son of Man and Suffering Servant, the Messiah of the Remnant, that Remnant that was to include men of all nations. The Church called Jesus Lord and Christ, founder of the Church. This is only saying in Greek terms what Jesus meant and intended about himself. The book is written with extensive use of Biblical scholarship. The author time and time again returns to older positions of criticism which have been generally abandoned. To establish them he uses citations chosen from men whose general conclusions are widely at variance from his own. It seems to be imperative with him that Jesus must himself have been fully conscious of the categories within which he was working. It is indeed true that Jesus' spirit was that described in the figure of the Suffering Spirit, but need Jesus have applied that concept to himself? The evidence for it is very small. As for the claim to be Son of Man, the author does not deal with the fact that the oldest traditions show Jesus always speaking of the Son of Man in the third person. Moreover, to support positions like these there would need to be some statement as to why our now well founded insights into the history of the gospel tradition should be largely set aside. There are some real values in the conception of Jesus here offered, but the attempt to prove too much weakens the argument and confuses the issues. This book like some others recently published on the life of Christ will unfortunately add to the impression of inconclusiveness and uncertainty, so widely felt among lay students of the Bible and ministers.

A. N. WILDER.

One Lord, One Faith, by Floyd Vivian Filson. Philadelphia: Westminster, 1943. 256p. $2.

Many attempts have been made to prove that the simple teaching of Jesus was, within a generation, distorted or added to. Filson's thesis is—"the Primitive Church faithfully preserved the essentials of the mind and message of Jesus."

The book falls into two parts. Recognizing that there are no documents from the primitive period (30-50 A.D.), the author deals first with the credibility of the sources at our disposal: the Synoptic Gospels, Acts, Paul's letters, and the Fourth Gospel. Incidentally, this section provides a short review of recent study of the sources of the gospels and of other topics in New Testament introduction.

The second part of the book is a consideration of the main ideas and attitudes of Jesus. In these chapters there is a good survey of New Testament thought.

The book is written in Filson's clear and easy style and is a constructive study in an important period of the early church.

R. S. Tuck.

The Days of His Flesh: the Earthly Life of Our Lord and Saviour Jesus Christ; eighth ed., rev., by David Smith. New York: Harper, n.d. 549p. $1.95.

This is a new reprint, probably from old plates, of a book which was published (in this edition) in 1910. The first edition came out in Great Britain in 1905. One questions the wisdom of reprinting a work which reflects none of the labors of the past third of a century in New Testament study. Yet the book contains some suggestive material on the life of Christ, though it *must* be used in conjunction with less popular and more recent works.

J. H. Scammon.

The Meaning of Repentance, by William Douglas Chamberlain. Philadelphia: Westminster, 1943. 238p. $2.

To those looking for a constructive approach to the Christian faith, where careful criticism is but the prelude to positive insight and firm commitment, this book (along with another Westminster Press book by a New Testament scholar reviewed in this issue: Filson's *One Lord, One Faith*) comes not only as a promise but as a first-payment of a new and better era. It strikes out directly from the New Testament and catches both its meaning and spirit. It is written especially for ministers, clearly, simply, vitally. It speaks directly and convincingly to our day from a central Christian perspective. The reviewer's regret is that the author left out a similarly direct treatment of the great historic themes like the relation of repentance to the function of the law, the holiness of God, etc., and of the great historic treatments of it like, for instance, those by Luther, Hemmingsen, and the great Catholic controversialists on attrition, contrition, metanoia, and metameleia. Even Calvin, though frequently cited, is not adequately analyzed in this respect. This would have both deepened and enriched the book. Yet this book is written for the ministers whose first duty it is to preach the Gospel. For them it combines Biblical scholarship with direct usefulness. Its binding and make-up are also exceptionally attractive. A note to the alumni and friends of our school is decidedly in order to watch with care and expectation the books Westminster Press is beginning to get out. To an exceptional extent they combine careful scholarship with constructive Christian leadership for a new day.

N. F. S. FERRÉ.

Personalism in Theology, Essays in Honor of Albert Cornelius Knudson, ed. by Edgar S. Brightman. Boston: Boston University Press, 1943. 257p. $2.

Students and friends of Dean Knudson have created a worthy memorial of him in this volume. It appears in the fiftieth anniversary year of Dr. Knudson's first association with Boston University as a student and the forty-fifth year of his teaching career. Besides being a well-merited recognition of a distinguished philosopher-theologian the book constitutes a valuable survey of the "main points" of personalism as a philosophy and of its relevance to theology, ethics, Old Testament interpretation, history, and religious education.

I found the chapters on "Personalism and Nature" by Carroll DeWitt Hildebrand, on "Science and Religion" by Edward Thomas Ramsdell, and on "Personalistic Elements in the Old Testament" by Robert H. Pfeiffer the most original and rewarding. This is not a value judgment to the derogation of other chapters, most of which give information regarding the more familiar aspects of the personalistic philosophy.

One thing that appears as one goes through this volume is that the personalist, if he had the bad grace to do it, might well say to protagonists of certain other systems, "I told you so." Both the course of events and the progress of thought have given him the right to say this to, for example, the pragmatists, the instrumentalists, the behaviorists, and the naturalists in general. Not that there has been a general repudiation of all these points of view and a return to theism; but there has been a chastened and wholesome realization of the insufficiency of man and the diabolical possibilities of "nature" that have caused many to seek a transcendental reference for the life of man. Now, personalism has had this all along. The basic principle of both democracy and Christianity is the reality and worth of personality and for the latter it is clear that man's worth as well as his hope is grounded in the Supreme Person and not in any native powers of his own personality.

One is led to speculate on the question why personalism as a philosophy does not figure more conspicuously today. Perhaps it is because no master mind has appeared to re-think and to formulate into a system this doctrine. But the more likely explanation is that emphasis on a personalistic point of view is becoming a pervasive character of present day thinking. If our civilization is in some real sense Christian in its basic premises and values a philosophy of personalism would seem to be its natural support. For Christianity is certainly a faith that rests upon theism and theism is the belief in a personal God. All other questions therefore are subsidiary to the question of the nature of personality; all other orders of being rest back upon the prior reality of Personality.

This series of essays illustrates very well the pertinence of personalism to a variety of fields both of thought and of practical action, and so contributes to the support of the foregoing assertions.

H. V. WHITE.

How Do We Know God? by Richard Kroner. New York: Harper, 1943. 134p. $1.75.

This book contains the Hewett lectures which were delivered last year at Union Seminary, the Episcopal Theological School, and Andover Newton. It constitutes an important contribution to the problem of religious knowledge. To begin with, a clear distinction is drawn between science and religious knowledge and between philosophy and faith. The current empirical school of theology is criticized drastically, especially because it seems to equate religious knowledge too much with the method of natural science. But there is a fundamentally empirical character in the theory developed by Dr. Kroner. It is an empiricism, however, carefully distinguished from the ordinary method of science first, in that it does not limit "experience" to sense perception and, second, by insisting on the inclusion of a subjective element, precisely the thing that science tries so far as possible to eliminate and discounts in so far as it cannot. In both respects many of the "empirical" theologians of the day would agree to this definition of method; Dr. Kroner's contribution is a detailed exposition of the way in which such a nonsensory and subjective empiricism operates. It is by means of the religious imagination which embodies the volitional, emotional, and intellectual response of the personality to God in obedience, adoration, and communion. The action of the religious imagination is a historic as well as an inner process, or, rather, an inner-historic transaction between God and man. "The history of man thus becomes at the same time the history of God."

H. V. WHITE.

What Is a Mature Morality? by Harold H. Titus. New York: Macmillan, 1943. 229p. $2.

This is a book that answers, or suggests the answer to, many of the questions and problems that confused and uncertain young people (and by young I mean all those on the hard side of fifty) are asking in regard to morals. The discussion is broad, comprehensive, and practical for "the problem facing men is not only how to live in a world like this, but how to live well."

His first three chapters, "Moral Confusion," "The Basis of a Moral Order," and "Ethics and Christian Ethics" lead up to the main thesis of the book, "Marks of a Mature Morality"; and in eight remarkable statements the author gives us the marks of a mature morality. This chapter alone more than justifies the book.

This central chapter is followed by the chapter "Compromise and Experimentation," with a most challenging and illuminating discussion. Then come chapters on "Religion, Ethical and Unethical," "Implications for Present-Day Society," and "The Crisis and Our Responsibility."

Dr. Titus knows the problems of young people. He is thoroughly familiar with the problems and material of ethics from the time of Aristotle, Plato, and Augustine down to our own day. His illustrations are vivid, colorful, up-to-date, and really illustrate. He, himself, has found solid footing for his conclusions in a philosophy of life and Christian principles and realities.

J. C. Robbins.

Religion, Science, and Society in the Modern World, by Alexander D. Lindsay. New Haven: Yale University, 1943. 73p. $1.50.

These Terry Lectures by the Master of Balliol deal with the idea and meaning of freedom. The titles of the three lectures are "Religion and Freedom," "Science and Freedom," and "Power and Freedom." The problem of freedom as here discussed is against the background of the claims of the absolute authoritarian state. It is religion as represented by the Puritans with their insistence upon the primary responsibility of the conscience to God that furnishes the true basis of freedom. Roger Williams is the type and exemplar of this form of religious conscience. It is Kant with his conception of science as a free quest that represents the contribution of science to the idea of freedom. Today the totalitarian states have destroyed such freedom and the warning to democratic nations is to return to the ideas on religion and science as expressed in Roger Williams and Immanuel Kant. The final chapter draws a distinction between freedom as being let alone and freedom as opportunity to act responsibly in the public interest or to use power for right ends. A quotation from Kierkegaard shines as a gem in the last lecture. In it "S. K." points out that only omnipotence could create man and then bestow freedom upon him.

H. V. White.

The Quest for Preaching Power, by John Nicolls Booth. New York: Macmillan, 1943. 240p. $2.

If a young parson is dubious about the primacy of his Sunday sermon, if a jaded veteran can stand the prick of a spur, and if an inquiring layman would know what good preaching ought to be, then let him read this refreshing, practical study by the promising young minister of the Church of All Souls, Evanston, Illinois. Taking his clue from the finding of the Gallup poll that for ninety-seven per cent of our population the sermon is the main feature of public worship, the author seeks to uncover fresh sources of pulpit power by a careful analysis of unpublished sermons by six outstanding modern American preachers,—Buttrick and Fosdick, Dilworth Lupton and John Haynes Holmes, Sockman and Tittle. There is a chapter on "What Shall I Preach?" which is so valuable that one expresses the hope Mr. Booth will deal with this theme exclusively in another book. The other nine chapters relate to the "how" of sermon preparation, including suggestions concerning clarity of style, the use of illustrations, the secret of creative work, the handling of explosive topics, texts that need not be trite, titles that attract, basic human needs, and life situation preaching. The book has lift and insight and sparkle. It is trustworthy and authoritative, not just another ephemeral study of homiletical methods. Wisely evaluated and applied, the principles laid down by Mr. Booth will help the average preacher avoid sermonic ruts. The reading of this excellent work should be counterbalanced by the re-reading of some classics on preaching by such men as Sylvester Horne and Phillips Brooks.

VAUGHAN DABNEY.

Seeing the Multitudes, by Frederick Keller Stamm. New York: Harper, 1943. 129p. $1.50.

This book is more than a well-written series of penetrating sermons on the Beatitudes; it is a confession, a plea, and a prophecy. Tracing his own growing despair from the first World War until the present, the author confesses that after thirty years in the ministry he has reached the conclusion that the gospel is not an ideal to be attained in a perfectionist world, but a kind of realism that must be tested in actual situations if the teachings of Jesus are to have any saving power at all. He pleads for the formation here and there of groups of individuals who are willing to make the Beatitudes a way of Life. Many will not share the author's pessimism concerning the future, yet they will admit that Christianity must function more effectively than it has if a just and lasting peace is to be established. These sermons reflect the wide reading, serious thought, and spiritual passion of the author, and are expressed in a clear style with a wealth of illustrative material from great literature. The multitudes who have heard Dr. Stamm over the radio could lift this nation to higher levels of thought and action if only they would heed the plea of this eloquent and ardent preacher.

VAUGHAN DABNEY.

The Root and Flower of Prayer, by Roger Hazelton. New York: Macmillan, 1943. 137p. $1.75.

This book, by the Dean of the Chapel of Colorado College, is designed for ministers, and covers the whole field of public prayer—the need for it, its place in public worship, the "making" of a prayer, and the effect that it may produce. The author thinks of such prayer not as the spontaneous utterance of one's own soul, but as a carefully prepared expression of man's deeper needs in terms of symbolism, poetry, cadence, and beauty. It is an interesting presentation of one of the major modern trends in public worship and provides much suggestion upon which the minister may draw for inspiration and for practical use.

N. A. MERRITT.

Prayers for Private Devotions in War-Time, comp., ed., and in part written by Willard L. Sperry. New York: Harper, 1943. 74p. 75c.

Dean Sperry has gathered together a choice collection of prayers drawn from all ages and branches of the Church Universal, and in this little volume he gives us the finest of his gleaning. While compiled to meet the spiritual needs of the soul in a world at war, the prayers represent the aspirations and petitions characteristic of the devoted Christian in all ages and places. The chaplain and pastor alike will find here much that will bring comfort and peace to themselves and their people.

The reader cannot afford to pass over the compiler's four page postcript which is a masterful dissertation on the nature and use of the printed prayer. Nor should he fail to scan the carefully prepared list of sources and note the wide span of years and authors which have been brought together within the covers of this collection.

The need for a collection of prayers compiled with a view to the urgent needs of the present hour has been felt by clergy and laity alike and we rejoice that we now have available at a nominal price an adequate collection, edited by one who is doubtless one of our greatest students of devotional literature.

R. D. PIERCE.

It Can Happen Between Sundays, by Eugene D. Dolloff. Philadelphia: American Baptist Publication Society, 1942. 111p. $1.

The stream of secular activities which separates our Sundays is too wide to be crossed in a single leap; we need an isle between the banks. The traditional Prayer Meeting is in a decadent condition and has been abandoned by many churches. What can happen between Sundays, Dr. Dolloff declares in this vital little book and proves in richly successful pastorates, is "A Radiant Midweek Service."

Of course a new name is necessary—take your choice—and new methods. The author gives many suggestions, out of his fruitful experience, how pastors can secure the attendance of all classes of people and promote their participation in a service filled with song, testimony, instruction, fellowship, and power. Little wonder that 8000 copies of the book have already been sold and inquiries have come from every state in the union. Here is a cup of pure cold water to prime dry pastoral pumps and to elicit streams of creativity.

R. M. VAUGHAN.

The Harvest of the Spirit, by Eugene M. Austin. New York: Abington-Cokesbury, 1943. 169p. $1.50.

The author of these well-written and helpful sermons is, I take it, a shepherd-hearted pastor, widely read in contemporary literature, and gifted with poetic feeling. These fourteen sermons reveal, moreover, a man who knows how to choose texts and then to fill them full. They represent the best tradition in liberal, ethical preaching, little concerned with doctrine (despite the four credal affirmations in Sermon VIII), and mightily concerned with the quality or the tone or the spirit of the Christian life. I like best "A Trinity of Suffocation" (Luke 8:14—worries, wealth, pleasures) and "Blessed are the Debonair" (Matthew 5:5). In the former sermon I was puzzled, however, by Channing, "a giant of a man" in "Old South Church in Boston." This is just a trifling mistake in what is an excellent volume, attractively printed.

J. W. Brush.

The Marks of Jesus, and Nine Other Children's Sermons, by Raymond Calkins. Boston: Whittemore, 1942. 107p. $.65.

These are not sermonettes, but full-length sermons. They were delivered to the children of the First Church (Congregational), Cambridge, Mass., of which Dr. Calkins was pastor for twenty-eight years. He preached them on Children's Day, Christmas, and Easter. The sermons are clear-cut, evangelical, and vigorous, like all of Dr. Calkins' preaching, and contain telling illustrations. Incidentally they furnish suggestions for preaching to adults. They will be useful not only to ministers who are looking for good sermon ideas for children's talks, but to some camp counselors, who have to direct Sunday and firelight services.

J. H. Scammon.

Abundant Living, by E. Stanley Jones. New York: Abingdon-Cokesbury, 1942. 371p. $1.

This little pocket-sized volume is at first sight just another devotional manual. Closer inspection reveals the practised hand of a homiletic genius and a master of Christian living; and as well a closely-knit volume that makes very rewarding reading apart from its specific devotional purpose. It is a sequel to the same author's *Victorious Living.* Dr. Jones' special purpose is to help the timid, the nervous, the half-alive to find fulness of life in Christ and in the Kingdom. I doubt if a more practical devotional manual can be found.

J. W. Brush.

On Being a Real Person, by Harry Emerson Fosdick. New York: Harper, 1943. 295p. $2.50.

(Excerpts from a review to be published in the July issue of The Crozer Quarterly. *Reprinted by permission.)*

If a minister is to help people to become "real persons" he must consider very seriously just what it means to be a real minister. A very busy pastor who was a helpful counselor once complained to a discerning friend because he had to give a great deal of his time to people who wanted to talk with him. "How would you feel," said his friend, "if nobody wanted to talk with you?" Dr. Fosdick out of his experience might write also "on being a real minister." Certainly there is something wrong if a minister is not a person whom the troubled seek.

It is quite likely that certain readers may be disappointed in the book. Those who are versed in the jargon-theories of modern psychology to the point of sophistication may say it is similar to a lot of "popular stuff" that has flooded the market of pseudo-psychology. And the strongly evangelical may say it is a maximum of self and a minimum of God. If, however, one will read the introduction and the references he will understand both the expressed purpose of the book and the wealth of reading and study that are behind it and inside of it.

The chapters of the book that are the best help for most of us are the last two on released power and the psychological approach to faith. In these chapters Dr. Fosdick is the inescapable preacher and there is a fine homiletic content. "Conversion," he says, "can now no longer be thought of as an ecclesiastic specialty but as a profound human necessity"—from which statement he moves on to St. Paul and the committed personality as a channel of power. If we can make that essential Christian truth real in these days we will be real ministers of Christ. In the last chapter on faith, which he makes so vigorous by using John Buchan's phrase, "the invisible means of support," he says a new day has dawned for cooperation between the physician and the minister. This is a statement we may well ponder. It had a striking confirmation for us here at Andover Newton in our experience with Dr. Richard Cabot who did his final teaching to theological students. A pastor would be very wise if he would try to find some physician with whom he could "team up" in friendship, faith and understanding. It may not be possible, but failure to establish such a therapeutic partnership should not be the minister's fault. These two men united in spiritual understanding could help each other; and in helping each other they could help far more by the grace of God the sick of soul.

E. C. Herrick.

Finding Your Way in Life, by Sidney A. Weston. New York: Association, 1942. 134p. $1.50.

This little book is written about life today and addressed to youth. The editor has brought together chapters by twelve leaders in various fields with the aim of providing young people with guidance in finding their places in the world, developing their talents, overcoming handicaps, and enjoying the satisfactions of contributing to their homes and communities. The chapter headings suggest the wide span of interests considered, ranging from "The Kind of a World We Want to Live In," to "How to Get a Job." In the space of a few pages each contributor indicates some of the pertinent issues, facts, and guiding principles of his particular subject and from experience and training formulates some practical directions as to education, reading, recreation, making friends, finding the work one is fitted for, and developing character and leadership qualities. Young people and their counselors will find the book a helpful though introductory approach to the questions which puzzle youth.

E. F. Blodgett.

Which Way Ahead, by Walter Russell Bowie. New York: Harper, 1943. 145p. $1.50.

The Presiding Bishop in assigning the authorship for his 1943 Lenten book has rendered the Church a great service. Dr. Bowie in forthright fashion launches into a rigorous handling of the basic weaknesses of the Church which have kept it from its mission, hews to the line and lets the chips fall where they will. He leaves no sensitive nerve untouched that may stir us from our sloth and complacency. He presents the challenge to youth which may become the moral equivalent of their present heroic effort. He makes a strong appeal for a united church front against the evil which has all but swamped civilization. He does not waver in his dealing with an unredeemed society which has with religious sanctions tolerated social, economic, and political wrongs which we can no longer hope to tolerate and live, and suggests the need of dynamite, rightly employed, which "can blow up many of the old barriers which stand in the way of Christian change, and clear the ground for accomplishments far beyond what the timid and irresolute believe in."

W. D. Knight.

The Church in Disrepute, by Bernard Iddings Bell. New York: Harper, 1943. 152p. $1.50.

Dr. Bell, who favors the title, "Apostle to the People Who Do Not Go to Church at All," is incisive, sometimes harsh, but altogether constructive in his diagnosis of why the Church is "in disrepute," and hopeful in prescribing this cure: "The Church's alleged religion must become a real religion, theocentric, awed, a thing of beauty and of deep humility . . . that is sought for a much better reason than that of saving that Society which only it can save." The sections on marriage, the schools, and the seminaries are especially illuminating and challenging.

R. B. Smith.

Christian Bases of World Order, the Merrick Lectures, 1943. New York: Abingdon-Cokesbury, 1943. 255p. $2.

The twelve chapters of this book comprise the Merrick Lectures delivered at Ohio Wesleyan University in March, 1943. They were a part of the Conference on Christian Bases of World Order in which three hundred church leaders and representatives of the University discussed these lectures in twelve different seminars. The introductory lecture was delivered by Vice President Wallace on "Practical Religion in the World of Tomorrow." The others, given by recognized authorities in their respective fields, dealt with such topics as The Christian Conception of Man, Nature, Democracy, Race, Economic Freedom, the Land, Public Health, Education, and others. The particular value of the book lies in the fact that it does not attempt so much to offer specific suggestions and blueprints for the future peace, but that it shows the basic Christian conceptions which represent the starting point for a Christian approach to the vexing problems which face the world today, and which will become terrifyingly acute at the end of this war. This is a thoughtful and thought-provoking book.

H. J. Gezork.

Heritage and Destiny, by John Alexander Mackay. New York: Macmillan, 1943. 109p. $1.50.

President Mackay points to an interesting aspect of the series of national revolutions that have taken place in recent years beginning with that of Mexico but, of course, with special emphasis upon the Axis nations. What these nations have really done, he says, has been to turn away from unsatisfactory and intolerant modern conditions to the ancient sources of the national life. Fascist Italy would restore the glory of ancient Rome, Nazi Germany would revive the primitive Germanic soul, and Japan seeks to restore the mythological glories of the divine imperial line. Another new nation following the same pattern but not mentioned here is Turkey. A nation following such a philosophy adopts as its destiny a goal defined in terms of its heritage. Against these revivals of ancient tribal or national heritages as the pattern for destiny Dr. Mackay sets the way of the Christian whose lot and portion is God. Christ is the heritage of the individual and a federation of theocracies the true heritage of the nations. H. V. White.

It's Your Souls We Want, by Stewart W. Herman, Jr. New York: Harper, 1943. 315p. $2.50.

The author of this book, a young Pennsylvanian Lutheran minister, was studying at the University of Göttingen when, in February, 1936, he was called to be minister of the American Church in Berlin. At the outbreak of the war in 1939 he joined the American Embassy staff, continuing his pastoral work and diplomatic duties for over two years. Then he was interned for five months, and finally reached this country on the Drottningholm in the middle of 1942.

The title comes from a poem published in a Berlin newspaper in 1939. The book is a vigorous, factual statement of three things, each of which occupies almost exactly one-third of the book: the first hundred pages are an analysis of the new state religion of Germany, based on a first-hand examination of Nazi literature of all kinds and on personal conversations with the people among whom the author lived for eight years; the next third sketches the church-state struggle in Germany from 1933 to the outbreak of the war; and the last hundred pages describe what the war has done to the situation. In the very closing pages Mr. Herman ventures a look into the future.

The book is written in a pungent style, is based on first-hand materials, and seems seasoned in its judgments. J. H. Scammon.

The Philosophy of the Christian World Mission, by Edmund Davison Soper. New York: Abingdon-Cokesbury, 1943. 314p. $2.50.

In *The Philosophy of the Christian World Mission* we have a scholarly, reverent, and practical presentation of the basic philosophy for the world-wide task of the Christian church. Dr. Soper is peculiarly well qualified to write this book. He was born in Japan, served some years as a Field Secretary of the Missionary Education Movement, and has long taught Missions and Comparative Religion. He writes from a lifetime of interest in and study of the missionary movement, and draws upon a wealth of resources of missionary information and experience.

After an introduction on The Present Situation, Dr. Soper presents The Biblical Background, The World Mission in History, Christianity as the World Religion, and The Strategy of the World Mission. There is a thought-provoking appendix on Protestant Missions in Latin America, and an excellent bibliography. His treatment of the ethnic religions and animism and of the unique contribution of Christianity is remarkably fair, enlightening, and suggestive. Christianity and nationalism, Christianity and the totalitarian state, the approach to peoples in various stages of culture, are discussed thoughtfully and sanely. The chapter on the Kingdom of God gives a most satisfactory clarification of the several viewpoints on this important subject.

We who have caught the vision of an ecumenical church and of a world-wide Christian fellowship, will find in Dr. Soper's book, especially in the stress upon the uniqueness of Christianity, sure ground and real inspiration for our world task.

J. C. Robbins.

BOOKS RECEIVED

The following books have been received and will be reviewed in later issues:

Victorious Suffering, by Carl A. Glover. New York: Abingdon-Cokesbury, 1943. 156p. $1.

Christ and Christian Education, by William Clayton Bower. New York: Abingdon-Cokesbury, 1943. 128p. $1.

What Is Religion Doing to Our Consciences? By George A. Coe. New York: Scribner, 1943. 120p. $1.50.

The Growing Concept of God in the Bible, by Theodore G. Soares. Boston: Pilgrim, 1943. 96p. 50 cents.

The Imitation of Christ, ed. by Edward J. Klein [pocket ed.]. New York: Harper, 1943. 261p. $1.

The March of God in the Age-Long Struggle, by John J. Wicker. Nashville: Broadman, 1943. 234p. $2.25.

The Survival of Western Culture, by Ralph T. Flewelling. New York: Harper, 1943. 304p. $2.75.

God and Evil, by C. E. M. Joad. New York: Harper, 1943. 349p. $3.

Four Freedoms and God, by Edwin McNeill Poteat. New York: Harper, 1943. 155p. $1.50.

Music in Worship, by Joseph N. Ashton. Boston: Pilgrim, 1943. 232p. $2.

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THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN
169 Institution Avenue
Newton Centre, Mass.

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Andover Newton Theological School Bulletin

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February, 1944
Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 36 FEBRUARY, 1944 NO. 2

EDITORIAL COMMITTEE
John H. Scammon John W. Brush William W. Keys, II

A LETTER FROM BASIL MATHEWS

"The Union College of British Columbia, the Board of Directors of which has invited me to join their Faculty for the next five years beginning this September, is a theological seminary of the United Church of Canada. Affiliated with the University of British Columbia, the Union College has the most beautiful and substantial building that has so far been put up on the two thousand five hundred acre campus of this young secular university. The campus is on the ridge of a superb lofty promontory that thrusts itself westward toward the ocean some nine miles from Vancouver. The Union College tower is on the Admiralty charts as the first landmark to be sighted as the ships sail in from China! Within a few hundred yards of this college is the Anglican Theological College, also affiliated with the University. Our two colleges share professors, not by any elaborate constitutional procedure, but simply by co-operating to cover the curriculum. As the United Church of Canada combines Presbyterians, Congregationalists, and Methodists, I expect, alongside these Anglican neighbors, to feel at home in this ecumenical atmosphere, with an occasional nostalgia for fellowship with some Baptists!

"For friends who wonder why I should decide to leave large classes of students in two historic American theological schools where relationships have been uniformly happy, to teach classes of only a fraction of the size and certainly with no increase of means, perhaps I may without becoming too intimately personal set down in the *Bulletin* three sentences from my letter of acceptance addressed to the Principal of Union College:

" 'The outstanding consideration has been that I would like to spend the remaining years of my teaching life in seeking to help the growth of a young institution developing Christian influence in a relatively new and a swiftly growing community that faces a great future and confronts novel and perplexing problems. The particular contribution that God has been disciplining me through the years to make is, I think, that of interpreting to the new generation in a unique crisis in history the world task of the universal church as it seeks to lead the world to know and obey the will of God, and in that obedience help to build enduring peace. British Columbia will be in a strategically important position in the post-war world as a young, vigorous, growing community on the Western doorstep of the English-speaking world, with the Soviet Union and all Eastern Asia as neighbors. To share with others in shaping at Union College, in association with the Anglican College, the new leadership of the Christian ministry in British Columbia in the period just ahead presents a strong call to me.'

"As Vancouver is within a few miles of the United States and as I made rather intimate links with the Christian leadership in Washington, Oregon, and California, north, central, and south, last summer, I hope to sustain pretty constant touch with American friends and movements, during the coming years."

The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

WHAT NEXT IN THE RURAL CHURCH?

By HILDA L. IVES

THIS is a day when no individual and no institution speaks of accomplishments of the past. The face of the world is set toward the demands of this tragic day which must be met courageously and in new ways. The Rural Church has a special and holy mission to perform, right now, if America's future is to be safeguarded spiritually—a mission which is basic for the perpetuation of democracy and which cannot be set aside even for the urgent demands of war.

As the Rural Church is outside of the arena of combat, its primary work will be the protection of the rural home and of the farm in a day of peril. The church must give meaning and honor to those areas of life which receive no special recognition in the public mind. The press of the nation and the government can be counted upon to give constant acclaim and honor to military heroes and to defense workers and to glorify the adventurous, the spectacular, and the heroic. The Rural Church must prevent the discouragement and the feeling of ineffectual living that will come to men, women, and youth who must continue along the paths of faithful, dutiful, and unspectacular service. To the consciousness of the rural people must be brought spiritual evaluations of the routine of life, in order that new strength can be poured into their lives for the endurance of the trials and the testings, the strains and the stresses of the days that are to come. The sustaining realization must come to the farmers and their fine families of the strategic importance of agriculture to the life of the world and of their copartnership with God. It has been said that "civilization began when man first planted a seed, and, waiting for it to bear fruit, made himself a partner with the vital forces of the universe." In a truer way, these words might have been stated, "when man made himself a partner with God Who is the life of the vital forces of the universe." Very few businesses can claim the directing genius of God Himself. The raw materials of agriculture—the soil and the seed, the sun and the rain—depend for their finished products, not alone upon the farmer who tills the soil and nurtures the seed, but upon those inner processes of growth which are the very creative life of God Himself. The seed, the blade, the ear, the full ear and the harvest are the essence of divine creativity. If God can, with the cooperation of man, bring out of tiny dry seeds wondrous, life-giving harvest, so God can, with the cooperation of man, make life expectant and meaningful in the midst of very circumscribed surroundings.

If the church makes God so real that He actually dwells in the hearts and in the minds of rural people, even in the monotony of daily tasks, they will become conscious of His greater and universal purposes. They will know themselves to be a small but, oh, so vital a link in the chain of God's children that constitutes a fellowship that reaches around the world.

Mrs. Roosevelt made the statement in Britain, "The great need of the world is for internationally-minded men and women. Unless they do think internationally, I see very little hope of preventing what we are now going through."

The Rural Church, in dignifying and interpreting the life of agriculture and in bringing rural people to a knowledge of Jesus of Nazareth and His wondrous life, will create a new appreciation of the interdependence of life upon life, of neighbor upon neighbor, and of nation upon nation. It will be making men and women who are internationally-minded, for the farmer's tools and the farmer's interests at once put him in touch with peoples everywhere and with the most ancient as well as the most modern civilizations. The farmer is a member of the most universal fraternity and his problems are very much the same the world over. The church can further create internationally-minded rural folk by giving them knowledge of the famine areas of the world where men and women and little children are crying out for bread, at one moment with an agonized cry and again with a voice that is too faint to be heard. In feeding their own families and in contributing their bit to the mass production of food, rural communities can feel themselves a part of an international industry. Directed in the spirit of Jesus, the bread of life could be so distributed that actually all famine could be taken away from the earth. Surely no people, given vital Christian leadership, could realize their interdependence and become internationally minded more easily than the rural folk of all countries. The sanctity of humble toil, the meaning of life to men and women brave in the steady pursuits of daily tasks, the interdependence of the children of God one upon another, and the universality of human needs must grip the thoughts of people everywhere in preparation for a just and a durable peace. No time can be lost. The Rural Church must become at once the effective voice in educating rural America for universal brotherhood and peace.

Secondly, the church must challenge its rural ministers not to forsake their parishes and their people for economic gain. Thousands of self-sacrificing, under-paid rural ministers in the more isolated rural areas will be tempted to do so. By the calling of chaplains into the armed forces of the nation, almost every minister will have an opportunity to take a more lucrative parish. The final result will be the wholesale desertion by the Christian ministry of the crossroads and the distant countrysides. Many of the vacancies which the ministers can fill will be in cities or towns where spiritual leadership will be sufficient, even after the withdrawal of many local ministers into the chaplaincy, provided the Christian people, in these larger, previously over-churched centers, will join together in well planned, cooperative Protestant units with far-reaching religious services. No minister should leave his church unshepherded to go to a city or a town where, by the forgetting of denominational separateness and by the uniting of Christian congregations, there could be adequate church ministry. In countless cases, where there is only one rural church for the community and its surrounding farms, no other leadership will be available. If Protestants cannot unite in a day like this, and if they continue in the present situation, as in past years, to drain youth and spiritual leadership from the rural countryside in order to continue their competitive religious life, then it would be fair to say that the spirit of the Master will be found wanting in them. The rural minister may have to do day and night work, but let him not forsake his people to serve larger communities which could minister to their religious needs in new cooperative ways. Let him hold, as never before, the spiritual base of the Rural Church for the nation and for Christ.

Thirdly, the ecumenical units in rural church life must be salvaged in a day when gas rationing may jeopardize the cooperative parishes and federated churches of the rural areas, where much travel has always been required on the part of ministers and the parish staffs. Unity is the demand of governments and of nations. It must now become the demand of Christians for their own fellowship. This is a day of realism. Politicians and statesmen deal with facts, not with fancies, with proofs of effective power and action, not with declarations and resolutions. The church at the moment is dangerously near to insincerity. Christians everywhere are meeting in conferences and passing resolution after resolution that stress the necessity for a federation of nations with a centralized authority, adequate for the preserving of peace after the war. The Protestant Churches are demanding of nations the relinquishing of certain national controls to this federation for the general good of humanity and for assuring the peace of the world—controls which they have persistently refused to relinquish to their centralized authority, the Federal Council of the Churches of Christ in America. Christians, as realists, must see the insincere position in which they find themselves. It is now high time that they square their actions with their words. In order for the world to be relieved of the fear of want, raw materials must be distributed by a federation of the nations for the good of all. If no more effective organization, with centralized authority, can be created for adequately meeting the economic needs of the world than has existed for bringing the Bread of Life, Christ, to the hungry and thirsting souls of people by the Christian churches of the United States of America, then the promise of the removal of want from the heart of the world will be nullified. For the Protestant denominations have, as yet, gone only so far as to appoint individuals to serve merely as individuals on the interdenominational committees and departments of the Federal Council of Churches. No power to act spiritually for the essential needs of the world has been delegated to this federation of churches.

Because the Rural Church has led the way in actual interdenominational federations and cooperative Christian work, it must become, I believe, at once the voice in the open for the forming of a United Rural Church. There are enough leaders and churches, at the moment, who have proven their belief in interdenominational cooperation to initiate the most meaningful crusade for unity in the history of the Christian Church. If these leaders and churches declared their willingness to be part of a United Rural Church and agreed to delegate to the Home Missions Council, the rural department of the Federal

Council of Churches, whatever power was necessary for effective administration of united congregations, I am convinced that millions of Christians would be found ready and willing to give unreserved allegiance to a united fellowship of all Protestant Churches.

WORLD DRAMA IN SOUTHEAST ASIA

By Basil Mathews

We regret exceedingly to announce that with the end of this semester Professor Basil Mathews terminates his connection with Andover Newton as Helen Barrett Montgomery Professor of Christian World Relations. An explanation of this appears on the inside front cover.

A GROUP of us in the autumn of 1941 were balancing up different parts of the world as alternative subjects for the mission study book of 1944-45. The group represented most of the mission boards of the United States and Canada. These boards, through their educational departments, must prepare their programs on a nation-wide scale and for a long time ahead. For not only do authors have to be found for the basic book, the scheme of the book prepared, discussed, and revised, and then the book written; but helps must be planned, written, and published, based on that book, for the training of thousands of leaders in hundreds of summer schools on an international scale from coast to coast. And the summer schools are held before the book is used in the churches. This complex international, interdenominational process is centered in the Missionary Education Movement, at the headquarters of which in New York the books are finally published over the familiar imprint, The Friendship Press. The sister organization in Britain that is similarly the interdenominational publishing organism for the more than fifty British missionary societies is called the United Council for Missionary Education.

I recall arguing during that discussion in 1941 that, as the lands of Southeastern Asia and the islands of the Southwestern Pacific have never been handled in any basic interdenominational mission study book, the boards should through the M. E. M. dedicate 1944-45 to that area. Objection was raised against this proposal, based on the argument that had always previously prevailed, that the demand for the book would be small, as comparatively few mission boards have work of major importance in those lands, as compared with, say, India, China, or Africa. At last, however, it was decided, in later committee meetings, to take Southeast Asia and the Southwest Pacific as the subject for the year that now lies immediately ahead of us. And I have been asked to write the book, which is to appear this summer under the title, "World Drama in Southeast Asia."

Who could have dreamed in 1941, even in the wildest nightmare, that two years before the book would be written all that vast area of the Philippines, Melanesia, French Indo-China, the Netherlands Indies, Mayala, Thailand, and Burma (over 1,700,000 square miles of land surface with fully 147,000,000 people) would have passed from the rule of the United States, France, Holland, and Britain under the control of Japan? That astounding transfer, which for speed and geographical range has no parallel in human history, makes such a book more difficult to write and of more urgent moment. More than one and a half million fellow-members of our world-wide non-Roman Christian community live in those lands and have passed under totalitarian Japanese Cæsarism. Many more millions of Roman Catholics are involved, especially in the Philippines. The future of all these Christian comrades is of intimate and profound concern to us,—if we really do believe that when one member suffers the others suffer with him. Yet we can only catch fitful occasional glimpses of what is happening to them. We know, for instance, that in Burma over a hundred Christians, led into the fellowship of the Church through the work of men who have gone out over the years from Andover, from Newton, and from the joint school, have been shot for refusal to cooperate with the conquering militarists. We know, again, that in their land the churches are used for billeting Japanese troops and are denied to the Christians who are urged to return to Buddhism as the religion of their conquerors. From all the fields these glimpses come. We know enough to piece together a picture of the sturdy loyalty of younger churches. When, as we believe, all those Christians shall again emerge into the fellowship of free peoples, neither they nor our relationship with them can ever be the same again. Through suffering they will have come simultaneously into new need and into a fresh strength, both of which will call for a deeper comradeship from us.

In that catastrophic setting this book is now being written and published. The Editorial Committee of this BULLETIN has felt that the story of the book's conception, and of the theme on which it is written, will be of direct concern to all alumni.

The theme has shaped itself in my thinking into four Acts. That dramatic framework suggests the cumulative development of the conflicting and cooperating forces which are moving in Southeast Asia and the Southwest Pacific toward the still hidden dénouement in the future. The language of the book is simpler and more concrete than the generalizations in this outline. Nothing in the research work that the book is entailing has moved my spirit so deeply as the marvellous stories of the work of the Holy Spirit in the lives of Asiatic and primitive peoples—stories that might come straight out of the Gospels or a twentieth century Acts of the Apostles.

ACT I

Chapter One

NOTHING WILL EVER BE THE SAME AGAIN

The book opens with five characteristic people—American, Filipino, British, Burmese, and Chinese—sitting around a table discussing. They are looking, after Pearl Harbor, at the clean sweep made by Japan of the Western empires (American, British, French and Dutch) from the Philippines and some Southwest Pacific Islands and part of New Guinea, to the Netherlands Indies, Malaysia, Indo-China, and Burma. Among the five different attitudes that they express as Dutch merchant, Filipino nationalist-journalist, American student, Karen villager, British civil servant, and Chinese Christian leader, we ask ourselves which is nearest to the realistic view of the truth.

Looking at the one and a half million non-Roman Christians thus passed under the totalitarian Cæsarism of the present régime holding control in the Japanese Empire, we give a preliminary and swift-running description of the setting of the churches. They are minorities set in racial groupings the social structure of which has been created by the working of Buddhism on animists on the mainland of Southeast Asia, and of Islam (overlaying an earlier tincture of Hinduism) on animists in the great archipelagos; but that social structure is still largely tribal in many parts of all these countries and wholly so in the more primitive islands.

Meanwhile contacts and education introduced by Western governments, the demands for raw materials, the penetration by trade in manufactured articles, broadcasting, etc.; the mercantile world—Oriental and Occidental, the development of international cartels controlling the growth or mining of products; the invasion of the urban population by ideas from Moscow, Berlin, Allahabad, etc.—all these have had the effect (a) of creating a middle group of Asiatics between the masses and the governments—a group to whose hands power will go if the Western empires leave; (b) of introducing ferments modifying increasingly the character of society in the countries of Southeast Asia; and (c) of tying their future up with that of all the rest of the world.

In such a setting and in the long perspective the most important group of all is the Christian minority in each area. Compare the tiny Christian churches left by St. Paul and their subsequent crucial importance in the central stream of Western, and now world, history. Potentially that is true of these Southeast Asia churches for the future. We see them as a part of the ecumenical Christianity now developing. The National Christian Councils (Burma, Thailand, Netherlands Indies, Philippines) were represented at the world-gathering of the International Missionary Council at Madras in 1938. We introduce examples of the leaders, whom I was privileged to meet with in the intimacy of Christian fellowship at that time. The Councils were not broken by the war. The role of Orphaned Missions in that area between 1939 and the Japanese conquests has been a superb proof of the world oneness of Christian comradeship. Let us get the Pauline perspective and carry forward. What the church as a world scale does in Southeast Asia and elsewhere bids fair to be decisive. Above all, many scores of millions of people, still untouched by the message of the Gospel, are persons, souls for whom Christ lived and died and intercedes.

ACT II

The next five chapters tell the story of the missionary growth of those churches as they now face the inrush of secular, modern forces from without. Breaking in on the relatively static socio-religious structure of life of these peoples under Buddhist, Hindu, Islamic, and Confucian influences, are the twentieth century forces of government, commerce, industrialized agriculture, mechanics, education. These disruptive forces act with much more destructive effect on the spirit-worshipping primitive animists. The problems that must emerge following the war (with Japan ousted) will be envisaged throughout these chapters. Those problems are governmental, economic, social, religious, etc. The task and opportunity of the Christian church come into focus in each chapter. These five chapters, viz., two to six inclusive, cover different scenes in the one drama. They are as follows.

Chapter Two

THE ASIATIC LANDS OF BUDDHISM

In Burma the startling attitude of the animist and Christian Karens and other hill tribes to the ruling Burmese will be suggested. The place of the Indian and Chinese powerful mercantile and laboring minorities are of outstanding importance. The general characteristics of southern Buddhism and its place in the social structure and political attitudes in each country will be indicated. The fact that Japanese Buddhism is sharply divided from and in some ways antagonistic to the Buddhism of these areas is of considerable importance. The stubborn animism comes into each picture. The whole background of power politics and economic imperialism looms ominously in the background.

Chapter Three

THE MALAYAN AND INDONESIAN LANDS OF ISLAM

The underlying tincture of Hindu culture and the influence of the animist multitudes upon Islam make this area full of subtle and appealing interest.

What an enigma faces us as we look into the future of Malaysia and the Netherlands Indies, with special reference to the Islamic grip on the people, the newer powerful invasions by commerce, the special type of paternalism exercised by Holland, the rise of nationalist movements and the mechanistic civilization that penetrates all life.

Chapter Four

THE ANIMIST TRIBES IN MALAYA AND INDONESIA

The animist tribes (Bataks, etc.) in Malaya and Indonesia are of positively sensational interest to us because the Christian Church has grown, in Sumatra and the Celebes in particular, so swiftly that today they outnumber the Protestant membership of China and Japan combined. We of the English speaking peoples know little of this phenomenal growth because nearly all the literature about it is in Dutch or German.

Chapter Five

THE ANIMIST PEOPLES OF THE SOUTHWEST PACIFIC

These include Borneo, New Guinea, the Solomons, and the other island groups as far as, and including, Fiji. They are unique in the world in many islands as the sole examples of a whole people embracing

Christianity and throwing overboard their earlier primitive beliefs. Incidentally men from Andover who reduced language in this area to writing, wrote the grammar and dictionary of the language, and then translated the Scriptures and published them for these islanders, rank among the great apostles of the Faith.

Chapter Six

THE PHILIPPINE ISLANDERS

A conquering Spanish Roman Catholicism, followed by a vigorous, largely American Protestantism working on an early animist society with Islamic minority groups (Moros), all set in the maelstrom of nationalist, imperialist, commercial and other forces at a focal point in the Pacific, make this one of the most fascinating laboratories of blended cultures in which the Christian leaven is steadily increasing its power.

ACT III

THE NEW ROLE OF THE CHURCH IN SOUTHEAST ASIA

(seen against the background of Acts I and II)

Throughout the following chapters the church is considered in relation to (a) the local Christian community in its area but as a part of the *ecumene*—the world-wide "household of God"; (b) the world Christian forces helping the local church as it expands its range and as its roots strike deeper into the soil; (c) the salvation of souls and the saving of society in Southeast Asia and in the Islands.

As we have already covered the ground geographically, these chapters see the church's work rather more in functional terms.

Chapter Seven

THE CHURCH TAKING ROOT

(indigenization and adaptation)

By close-up "Who's Who" descriptions the book will introduce to the reader characteristic Burmese, Karen, Javanese, Filipino, and other leaders as seen personally by the author at Madras. Nothing has astonished me more than the rich supply of stories of Christians in these areas as they so to speak domesticate the Christian message — pouring the Eternal Gospel into "earthern vessels." We watch the movement from dependence upon the West, through independence, to inter-dependence of East and West in countless channels of comradeship. Thus the argument moves forward to the goal of world colleagueship.

Chapter Eight

THE CHURCH AS TEACHER AND HEALER

None of these movements can have real enduring roots save in a literate community with an educated leadership, — a leadership that knows the Faith with its head as well as with its heart. We discover also throughout this vast, varied area that the influence of the doctor and nurse as the healing hands of Christ is a supreme expression of the Lord who "came that they might have life . . . abundantly."

Chapter Nine

THE CHURCH AS LEAVEN IN THE COMMUNITY LIFE

As we look into the tribal, national, economic, agricultural, commercial, labor, and other problems, and social evils, we discover more and more clearly that, apart from Christian personality in and through Christian community, not one of them can be solved or cured. The forward view of the Christian task grows at once more formidable and more fascinating.

ACT IV

Chapter Ten

"WE ARE SERVANTS OF THE DIVINE FORESIGHT"

As we look back and forward we review the perspective of this "panorama of the world of redemption." Evidence of the growth of the church as it moves through the ordeal increases day by day. In the light of the multitude of forces at play in this area we discover outlines of a changing strategy directed by God—the Eternal *Strategos.*

We thus face throughout this area the challenge to the Christian leadership and rank and file of the West and the East to shape a fresh world-alignment of advance. This challenge comes from (a) The World War as one great symptom of world transformation that brings us to the end of an age and the beginning of—what? (b) The upheaval of race-hate, might politics, and economic imperialism, essential "heathenism" exploding from the center of what calls itself "Christendom." (c) The post-war perplexities of Asiatic peoples desiring self-government but now tragically conscious that sovereign independence is impossible for any nation, large or small, in an insecure world. (d) The post-war crippled economic condition of the mission-supporting lands of Europe. (e) The young Christian churches of Southeast Asia struggling to their feet in the world storm. (f) The crying need for the creation of a new indigenous Christian leadership to help these and other "Colonial" peoples toward stable self-government. (g) The inevitable post-war expansion of American secular financial and economic power into these nations and the Pacific Islands, with its perils if undisciplined by the informed Christian conscience of the Church. (This includes the whole problem of exercising power without responsibility.) (h) The secular economic interdependence of all these peoples face to face with the divisions and discordance within the Christian Church. This includes a recognition of the central role to be played by the growing world-wide ecumenism in the Christian community. (i) The new ferments at work in the non-Christian faiths of Buddhism and Islam in Southeast Asia. (j) The program envisaged in the Atlantic Charter, the Moscow and Teheran and subsequent agreements of the United Nations. (k) The post-war reconstruction tasks, transitional and long-term. (l) The global call thus presented for help in shaping an emergent new world society of mankind in which these peoples will play an integral part.

To concentrate upon these elements of change may to our peril blind us to the eternal unchanging factors in the mission of Christianity.

These include (a) the ceaseless world quest of God the Father for man. (b) The need of every man for God. (c) The Father broke into history decisively in Jesus Christ to bring man to Himself. (d) Jesus initiated a process in history that cannot be fulfilled short of world-community. (e) The eternal revolutionary relevance of the Bible is central in God's communication of Himself and His purpose of world community to man. (f) The central place of the Christ's universal Church in shaping the world-life of mankind in the power of the Spirit to the pattern laid up in the Father's eternal purpose. (g) The limitation of all strategic thinking. We never know when and where the Spirit of the Most High is going to set souls aflame.

PROFESSOR-ELECT PAUL S. MINEAR

The Administration is very pleased to announce that Professor Paul S. Minear, Ph.D., of Garrett Biblical Institute, has been elected Professor of New Testament Interpretation at Andover Newton, to succeed Professor Amos N. Wilder. Dr. Minear's work on the Hill begins during the Summer Session. His article appearing in the next *Bulletin* will be accompanied by brief biographical details; see "In the Next Issue."

SUMMER SESSION

A summer session of two six-week periods has been arranged as follows: June 5-July 14, and July 17-August 25. Courses will be offered in Bible, Church History, Theology, Social Ethics, Preaching, and Christian Education. Members of our faculty who will teach are: Dean Dabney, Professors Berkeley, Brush, Gezork, Guiles, Keys, Minear, Tuck, White. In addition there will be visiting lecturers, including Rabbi Joshua L. Liebman of Temple Israel, Boston, and Professor Paul L. Lehmann of Wellesley College.

In each of the six-week periods courses will be offered in two three-week units so that it will be possible to arrange a program of studies for as short a period as three weeks. A full semester's credit may be earned by attending both sessions.

Complete expenses for the full session will be approximately the same as for a semester, $200; for six weeks, $100; for three weeks, $50.

A bulletin containing a list of courses and all necessary information will be mailed upon request. Address correspondence to the Office of the Registrar, 210 Institution Ave., Newton Centre 59, Mass.

SELECTIVE SERVICE AND PRE-THEOLOGICAL STUDENTS

While the enrolment in most theological seminaries has not been materially affected to date, it is evident that the numbers available for theological study are rapidly diminishing. It should be known, however, that Selective Service Headquarters still make provision for occupational classification of pre-theological students.

The seminary invites correspondence with ministers who know of young men interested in preparing for the ministry.

AMONG THE ALUMNI

NOTE: Much of the Alumni news comes to the Editorial Committee second-hand. It is therefore not always as accurate as the Committee would wish. Please send more news directly to the *Bulletin,* addressing John H. Scammon, 169 Institution Avenue, Newton Centre 59, Mass.

DECEMBER ALUMNI LUNCHEONS

At the Newton Alumni Luncheon on Dec. 13th Rabbi Joshua Loth Liebman of Temple Israel spoke on "Anti-Semitism as a Rabbi Sees It." Mr. Maclean of the faculty led in the singing of Christmas hymns; President Herrick and Dean Dabney spoke for the School. The meeting was on the Hill, and members of the Boston Baptist Ministers' Conference were in attendance as guests.

About forty attended the meeting of the Andover Alumni on Dec. 15th at which Dr. H. Paul Douglass, Editor of *Christendom,* delivered the principal address. Several members of the class of 1894 including Dr. Douglass were in attendance. Other speakers included President Herrick and Dean Dabney.

Recently Dean Dabney sent out a school letter to all Andover Newton Chaplains whose addresses we have. An enthusiastic response came back immediately. We wish our information were not so incomplete, and urge all to help the School keep up to date on the addresses of all its graduates in the armed service.

1876

Henry P. Cogswell wrote us a letter last year, at the age of 92.

1892

William J. Reynolds, ex '92, ended, last June, a half century as teacher in the Cranston High School, Auburn, R. I.

1893

William T. Green was recently given a testimonial dinner by Baptists from all over the state in honor of his pastorate of fifty years in the Natick Church, West Warwick, R. I. Governor McGrath gave one of the addresses.

Robert L. Webb died on Oct. 4, 1943. He was in his seventy-seventh year. Mrs. Webb died earlier in the year. Dr. Webb rendered valuable service over many years as Secretary of the Northern Baptist Education Society.

1894

Howard P. Whidden is now Editor of the *Canadian Baptist.*

1895

Austen T. Kempton, who for twenty-seven years served as pastor of Broadway Baptist Church, Cambridge, gave a travel talk, "A Trip to Bethlehem," to the Boston Baptist Ministers' Conference on the Monday before Christmas.

1896

Frederick Lent died at Los Angeles, Calif., on Dec. 30, 1942. From 1918 to 1935 he was president of Elmira College, and from 1935 to

1941 president of the International Baptist Seminary, East Orange, N. J.

1897

Arthur H. Gordon concluded last year a twelve-year pastorate at Illsley Memorial Church, Middlebury, Vt.

1903

Horace W. Cole, ex '03, died suddenly on Nov. 18. He had preached in his church in Alhambra, Calif., on the preceding Sunday.

Harry E. Safford, formerly a missionary to Burma, resides in Brookline.

1904

Wilbur C. Nelson retired last year as pastor of the John Clarke Memorial Church, Newport, R. I., after a ministry of twenty-four years.

1905

Samuel J. Cann died in Dorchester, June 12, 1943.

George B. Marston died on Jan. 14 at Bridgewater. He was pastor of the First Baptist Church of Bridgewater from 1935 to 1940, and then on retiring he made his permanent home there.

1907

F. F. Peterson is Chairman of the Garden Committee in Weston, where he is pastor of the First Baptist Church.

1909

Frank A. Starratt died last year. Since 1920 he had been living in Sherbourne, N. Y.

1910

Charles W. Allen is Librarian of the New England Baptist Library and Secretary-Treasurer of the Boston Baptist Ministers' Conference.

W. Douglas Swaffield, pastor of the Winthrop St. Baptist Church, Taunton, reports a sizable cash surplus in its current expense account at the end of 1943.

1911

William E. Blake is Moderator of Boston West Association.

Albert C. Thomas was a speaker at the Illinois Baptist Convention last fall.

Walter E. Woodbury recently directed a home visitation crusade in Los Angeles.

1912

Lt. Col. Frank C. Rideout, Chaplain, U. S. Army, Retired, is Interim Pastor at the First Baptist Church, Cambridge.

1913

Adrian T. June has three articles in *The Defender Magazine,* Oct., Nov., and Dec. issues, on the person and work of Jesus Christ.

The degree of Doctor of Divinity was conferred on Elbert J. Smith, ex' 13, by Franklin College on May 9, 1943.

Clifton H. Walcott, for over seventeen years pastor of the First Baptist Church, Lincoln, Neb., has recently become the minister of the First Baptist Church of Waterville, Me.

1914

On Jan. 10 Chipman Hall was the scene of a large dinner given by friends of Isaac Higginbotham to celebrate the twentieth anniversary of his ordination to the Christian ministry.

Herbert E. Levoy reports that the mortgage on Central Church, Chelmsford, was burned last fall at an evening service.

Howard A. Welch has accepted a call to the First Baptist Church, Madison, Me.

1915

Edward M. A. Bleakney is Interim Pastor at the Mattapan Baptist Church.

1916

Allan H. Bissell is connected with the Warren Associates, 160 Warren St., Boston, and the Columbian Financing Plan for Churches of the Columbian National Life Insurance Co. of Boston.

The Dec. 16 issue of The Baptist Observer (official paper of Indiana Baptists) began publication of notes on the Sunday School Lessons prepared by George E. Harris, First Baptist Church, Peru. The Observer comes out twice a month and each issue's notes cover two Sundays' lessons.

Albert E. Stone is Chaplain on the U. S. S. Colorado.

George F. Sturtevant resigned the pastorate of the Baptist Church, Crompton, R. I., after a ministry of eight years.

1917

Carlton Easton is a Chaplain in the armed forces.

The First Baptist Church, Skowhegan, Me., of which Chester F. Wood is pastor, is being redecorated.

1918

Harold S. Campbell began work on Feb. 1 as pastor of the First Baptist Church, Revere.

1919

Eugene D. Dolloff observed on Dec. 12 his 13th anniversary as pastor of the West Medford Baptist Church.

Vernelle W. Dyer is an Army Chaplain in a General Hospital in the South Pacific.

Waldo H. Heinrichs, ex '19, is a Major in the U. S. Air Force.

1920

Carl J. Bergman is a Chaplain in the armed forces.

Guy L. Margeson is a Chaplain in the Army. Our last address for him is Fort McClellan, Ala.

1922

Herbert L. Newman recently became head of the department of Philosophy at Colby College. He is also Chaplain of the Army Unit there.

1923

The First Baptist Church, Los Angeles, Calif., Frank B. Fagerburg, pastor, has set a goal of $10,000 for itself for the World Emergency

Forward Fund, to be raised by May 1. On Oct. 3 it raised $8,027 and received $205 more in pledges.

Alvin J. Lee is Chaplain at a Naval Air Station in Pensacola, Fla.

Grace H. Patton, a member of the first class to receive the M.R.E. degree, died at Long Branch, N. J., July 17, 1943.

Chaplain W. H. Rafferty is a Force Chaplain on the Staff of the Commander of the South Pacific Naval Forces. He has been given within the past year temporary promotion to the rank of Captain. Prior to this duty he was the Assistant Director of the Chaplains' Division and served for three years under Captain Robert D. Workman, Chief of Naval Chaplains.

Clyde W. Robbins and Mrs. Robbins were given a surprise celebration of their twenty-fifth wedding anniversary on Oct. 13 at Westboro.

1924

Lowell Q. Haynes is connected with the U. S. O. at Fort Devens.

John W. F. Maxwell died suddenly on Nov. 2, 1943. He had been pastor of the Baptist Church, Walton, since 1939.

E. H. J. Vincent is chairman of the Committee on Evangelism of the Vermont Baptist Convention. He is pastor of the Main St. Baptist Church, Newport.

1925

Raymond J. Bates is a Chaplain in the Army.

Louis B. Matthews is a Chaplain in the Navy.

The Winter Street Baptist Church, George N. Mott, pastor, installed a Hammond organ last year and completely redecorated the sanctuary, the vestry, and the kitchen.

1926

T. Andrew Caraker is a Chaplain in the armed forces.

The church and parsonage at Cavendish, Vt., Merle E. Corbett, pastor, have been painted and repaired. The parsonage was renovated under the personal direction of the president of the Vermont Historical Society, Leon S. Gay.

1927

In the First Baptist Church, Glendale, Calif., of which J. Whitcomb Brougher, Jr. is pastor, the Church School is one of the largest and best organized on the West Coast.

Harry L. Day, M.D., is a Captain in the Army. Our last address for him is Worcester.

Marlin D. Farnum is Candidate Secretary of the American Baptist Foreign Mission Society.

William A. Geldart is a Chaplain in the Army.

Maurice E. Levy is minister of the Baptist Church, Glenside, Pa.

Norris T. Morton is a Chaplin in the armed service. Our last address for him is West Palm Beach, Fla.

Alfred L. Murray is a Chaplain in the Navy. He received his S.T.D. degree from Temple University after entering the service. Our last address for him is Cherry Point, N. C.

Ralph L. Rood and Mrs. Rood were recently given a reception by the Greenfield Church in recognition of their twentieth wedding anniversary.

1928

Albert W. Derbyshire is Assistant Pastor of the Bushnell Congregational Church, Detroit, Mich.

Herbert E. MacCombie (Lt. Col.) is a Chaplain in the Army. He has an A.P.O. out of New York City.

1929

John Shade Franklin has been an Army Chaplain for thirty-six months, twenty-four of which have been spent in the South Pacific, including service on Guadalcanal.

William E. Garabedian is a Chaplain in the U. S. Army. Our last address for him is Fort Monmouth, N. J.

Gabriel R. Guedj, Baptist Temple, Fall River, was host last fall to the annual Fall River Evangelistic Crusade which continued for two weeks.

J. Melvin Prior, Central Baptist Church, Hartford, Conn., is chairman of the Committee on Recruiting for the Ministry under the Board of Education of the Northern Baptist Convention.

William R. Reid is a Chaplain at the Army Air Base, Sioux City, Iowa.

1930

Harrison A. Brann has been a Chaplain in the Army since 1941.

J. Mace Crandall is a Chaplain in the U. S. Naval Reserve. Our last address for him is Curtis Bay, Md.

Levone H. T. Fairbanks is doing precision grinding at the Fellows Gear-Shaper Co., Springfield, Vt.

Baron A. McLean is a Chaplain in the Army.

Dwayne Orton, ex '30, is Director of Education, International Business Machines Corporation, Endicott, N. Y.

Ulysses S. Randall, West Park Baptist Church, St. Louis, has just published a Fiftieth Anniversary booklet at the church.

Carroll D. Tripp is leading the First Baptist Church, Montpelier, Vt., in a four-year drive to renovate and redecorate the church building.

Raymond E. Walker is a Chaplain in the armed forces.

Margaret Sherwood Ward is the author of a new textbook in the Cooperative Vacation Church School series, *Working With God in His World*. It is for the Primary Department and is published by Judson Press.

Walter H. White is a Naval Chaplain, commissioned on April 26, 1943.

1931

William C. Arbo is an Army Chaplain. Our most recent report of him places him "somewhere in England."

Gardner D. Cottle is a Transport Chaplain in the Pacific. He has made numerous trips across from California into the South Pacific and back.

Word has come of the death of Rasma Brekters Klaupik. No details have been received.

Donald F. Perron has been Chaplain in the Army for several years.

Ellsworth M. Smith is a War Emergency Chaplain under the Detroit Council of Churches.

James P. Wesberry was married last June to Miss Sue Latimer, a graduate of the Southern Baptist Training School for Girls. He is pastor of the Baptist Church, Bamburg, S. C., and the author of a booklet, "The Life and Work of William Screven, Father of Southern Baptists," published last year.

1932

Q. K. Barrett is Chaplain of an A.A.A. Group with an A.P.O. address out of Los Angeles, Calif.

Paul R. Elliott, ex '32, is an Army Chaplain. Our last address for him is Hayward, Calif.

Frederick E. Gardner, ex '32, is pastor of the First Baptist Church, Tiverton, R. I.

Edwin B. Nylen is a Chaplain at the Army Air Forces Technical School, Chanute Field, Ill.

Samuel Overstreet is a Chaplain in the Army.

H. Glenn Payne, pastor at Pawtuxet, R. I., recently led his church in a parish survey. 1,547 families were visited.

Oscar R. Powell is Chaplain at the 28th General Hospital, Swannanoa, N. C.

Elsie Root Pratt died in Brooklyn, N. Y., Apr. 27, 1943.

1933

Stephen E. Ayers is a Chaplain in the Naval Reserve located at the Training Station, Farragut, Idaho.

Robert W. Bell, rector of the Episcopal church, Fenton, Mich., was married last year to Miss Nita Stuart of Springfield. James H. Burns, 1935, was best man.

Edgar H. S. Chandler is a Chaplain in the U. S. Navy.

Rowland A. Davenport is a Chaplain in the U. S. Army. He has been serving in the Caribbean area.

James A. Davidson is Chaplain at the Army Air Base in Wilmington, N. C. He writes of seeing, fairly frequently, Sankey Blanton, S.T.M. 1931, pastor of the First Baptist Church of Wilmington.

Everett E. Gardiner is Army Chaplain at Fort Dawes, Boston.

Lewis A. Hennigar began his work on Jan. 1 as pastor of the First Baptist Church, Southington, Conn.

Everett B. Lesher is Chaplain in an Air Force Unit "somewhere in England."

John P. Lindsay is a Chaplain in the Army. He is recovering from a back injury suffered in field exercises on the Arizona desert, with assurance of full health at the end of his period of treatments.

A. William Loos began work on Sept. 1 as head of the Department of Christian Ministry to Service Men under the Chicago Church

Federation. His translation of Emil Brunner's *The Divine-Human Encounter* was recently published by Westminster Press.

A. Ray Meserve, pastor of the United Church of Shirley, is Chairman of the Operating Committee of the U. S. O., and Trustee of the Ayer Memorial Hospital.

Everett A. Sherwood is Chaplain at the Station Hospital Branch, Gulfport Field, Miss.

Clarence G. Strippy is a Chaplain in the Army.

Carl L. Sullenberger is a Chaplain with the armed forces.

Matilda F. Utecht is the Christian Friendliness worker of the Rhode Island Baptist Convention.

Thomas P. Warfield is a Chaplain in the Army. Our latest address for him is Sarasota, Fla.

Lauris B. Whitman is gaining after a several weeks' illness necessitating hospitalization. He is pastor of the First Baptist Church, Islesboro, Me.

1934

Rev. and Mrs. Harold C. Bonell, Central Sq. Baptist Church, Portland, Me., announce the birth of another daughter, Beverly Grace, on Oct. 16.

Alva N. Cain is a Chaplain in the Army.

Bernard A. Hawkinson is a Chaplain-at-large under the Mission Covenant Church of America, and is stationed in the Chicago area.

Otis R. Heath began his work as pastor of the First Baptist Church, Leominster, on Nov. 7, 1943.

Ellis J. Holt reports a record attendance at the October Communion service held at his church, Court St. Baptist, Auburn, Me.

Clarence Kilde is a Chaplain in the armed services.

John D. Ketelle, S.T.M. 1934, is a Chaplain in the Navy. Our latest records place him at the Training Station at Cedar Falls, Iowa.

Walter B. Lownsbury is Chaplain at Drew Field, Tampa, Fla. He writes of the arrival, on Oct. 21, of a new baby, a daughter, in his family.

Merle A. Mitchell is a Naval Chaplain. Our last address for him is at the Training Station, Sampson, N. Y.

Joseph R. Newton is at the Post Chaplain's Office, Fort Dix, N. J.

Norman R. Olsen is an Army Chaplain, located at present in the South.

Kenneth L. Palmer is a Navy Chaplain. He was sworn in on Sept. 13 and ordered to report for training at William and Mary College.

William D. Rowlands is an Army Chaplain, serving, at last report, at Camp Sibert, Gadsden, Ala., which is for training in Chemical Warfare.

John B. Sims is a Chaplain in the armed forces.

Lex K. Souter is Intelligence Officer in the Army Air Corps, serving with a bomber group in the South Pacific.

1935

Fred D. Bennett is Chaplain on the U. S. S. Pensacola.

James Blok was one of the first Andover Newton men to enter the Army chaplaincy. He has an A.P.O. address out of New York City.

James H. Burns has been doing graduate work at Boston University.

Warren M. Chandler is a Chaplain in the armed forces.

Andrew K. Craig is Chaplain with a Troop Carrier Group.

Richard Cummings is Pastor of the First Baptist Church, Troy, N. Y.

William B. Downey is Chaplain with the 356th Fighter Group, now overseas.

Royal K. Hayes, ex '35, is a Captain in the U. S. Army. Our last address for him is Dallas, Texas.

Harold G. Leland is a Chaplain with the 113th Infantry Regiment in the South Pacific.

Russell T. Loesch is a Chaplain in the armed forces.

Carrol O. Morong, First Baptist Church, Peoria, is President of the Baptist Ministers' Council of Illinois.

Prentiss L. Pemberton is University Pastor of Baptist Students of the Boston area.

Paul R. Walker is a Chaplain in the Army. He is probably overseas at the present time.

Clarence A. Wood has just become pastor of Immanuel Baptist Church, Newton.

Lloyd R. Yeagle is Chaplain in the armed forces.

1936

Frederick A. Barnhill is an Army Chaplain at Camp San Luis Obispo, Calif.

Willard A. Bicket is Chaplain of an Engineering Battalion in Ireland.

Claude Bond is a Chaplain in the armed forces.

Marvin D. Brown is a Chaplain somewhere in England. He writes of having seen Rowland Adams and Andrew K. Craig.

Floyd N. Buckland is a Chaplain of the Coast Artillery, Fort Rosecrans, San Diego, Calif.

Arthur Coulthard is a Chaplain with the R. A. F. in England.

The First Baptist Church, South Bend, Ind., George Dick, pastor, has recently purchased a new parsonage. The church ministers to a large group of naval officer candidates at the Midshipmen's School at Notre Dame, many of whom are Southern Baptist young men.

Earle C. Hochwald is a Chaplain in the armed forces.

Otto K. A. Jonas is Post Chaplain at the Anti-aircraft Artillery training center in Fort Sheridan, Ill.

Gordon L. King graduated from the Chaplains' School at Harvard on Dec. 13, 1943.

Winston L. King is a Chaplain in the armed services.

Eugene B. McAlister is Chaplain at the Technical School and Basic Training Center, Army Air Forces Technical Training Command, Lincoln, Neb.

The First Baptist Church, Athol, celebrated last year its 130th Anniversary. Ira J. Martin is pastor of the church.

Lawrence N. Selfridge recently resigned the pastorate of the First Baptist Church, Springvale, Me., to take further work at Boston University.

Willard S. Smith is Chaplain at Fort Monmouth, Red Bank, N. J.

Horace M. Taylor is a Chaplain in the U. S. Army.

Ralph E. Tupper is Chaplain of a Paratroop division connected with the U. S. Navy.

Ernest F. Weske, pastor of the Baptist Church, Murray, Utah, was elected, last year, vice-president of the Salt Lake Ministerial Association. He also serves in three other churches.

1937

Rowland C. Adams, an Army Chaplain, has been in Italy since the invasion at Salerno. He was in the Tunisian campaign, spending a summer "in African heat, wind, and dust."

Fred A. Dahir, ex '37, is at Fellowship Farm, Prairie du Sac, Wis. He and Mrs. Dahir recently announced the birth of a son.

James O. Eskridge is pastor of the Stratford St. Baptist Church, West Roxbury.

Urbane L. Gibson is a Chaplain in the Army.

George D. S. Kelsey is doing further graduate work at Yale.

John A. Martin is Chaplain on the U. S. S. Hamul.

Joseph A. Rabun is a Chaplain with a Marine Corps unit in the South Pacific.

The First Baptist Church, Rumford, R. I., Raymond F. Smith, pastor, has begun a three year program for the renovating of the church building.

John D. Staffeld is Chaplain at Camp Helmer, N. J.

B. Myra Whittaker received her M.A. from Teachers College and Union Seminary last year.

A. Roger Williams is Chaplain in a station hospital with an A.P.O. out of New York City.

1938

Evelyn A. Albers is Woman Assistant Director for the U. S. O. with the Army and Navy Department of the Y. M. C. A. Her address is c/o U. S. O., 111 Laguna St., Corpus Christi, Texas.

The Union Church, Greenwood, dedicated a new organ last year. Harry W. Birch is minister of the church.

Walter L. Cook, First Baptist Church, Calais, Me., is moderator of the Washington Association.

Lee B. Long has joined the faculty of the Colorado Woman's College as professor of religion and director of religious activities.

Richard D. Pierce, Associate Library and Instructor in Church History at Andover Newton, has an interesting sketch of the work of Nels F. S. Ferré, 1934, in the January issue of *Advance*.

William J. Robbins is a Chaplain in the Army. He has been serving in the South Pacific.

David A. Sharp, Jr., is a Navy Chaplain on the U. S. S. J. Franklin Bell.

Millar A. Thornton, pastor of the First Baptist Church, Amherst, reports special meetings during a week early in October which brought twelve decisions and many reconsecrations.

James A. Whitman is Chaplain on the U. S. S. Portland.

1939

Morris F. Arnold, ex '39, is a Chaplain in an Engineers' unit in England.

Deane L. Hodges is a Chaplain in the armed forces.

Arthur W. Kennan is Chaplain at the 38th General Hospital, somewhere in Egypt. At the Cairo Conference he was appointed Protestant Chaplain to the American troops.

Ernest W. S. MacDonald was reported, on Feb. 23, 1943, as missing in action. He was probably on a ship that was torpedoed. He is survived by his wife and one child.

Robert D. Mitchell is a Chaplain with the Army Air Corps. At last report he was on duty in England.

Earl E. Ray is a Chaplain with the armed forces in Italy. He has received the silver star for gallantry in action, the Purple Cross for being wounded in the Sicilian campaign, and has been recommended for the Legion of Merit award for meritorious service.

James R. Rees is pastor of the First Baptist Church, Berlin, N. H.

John C. Searcy is a Chaplain in the U. S. Army.

The First Baptist Church, New Bedford, J. Walter Sillen, pastor, recently celebrated its 130th anniversary.

Edward M. B. Wheelock, S.T.M. '39, is pastor of the Baptist Church, Fairville, New Brunswick.

Lewis W. Williamson is Chaplain of an Army Station Hospital in England.

Newton E. Woodbury and Mrs. Woodbury announced the birth of a second son in December.

1940

Gordon DeW. Barss, ex '40, has a writeup of his work at Vuyyuru, Kistna District, in India, in *Among the Telugus and Bolivians, 1943,* published by the Canadian Baptist Mission Board under which he and Mrs. Barss are missionaries.

Clinton A. Condict has become director of the Student Christian Movement at the University of New Hampshire. A third child, Patricia May, was born to Mr. and Mrs. Condict on July 29, 1943.

The address of Ruth Butler Dwyer, M.R.E. '40, is now 30 Miller St., Braintree.

Kenneth O. Eaton is Assistant Minister of Faith Church (Congregational), Springfield, Mass.

Earl W. Gardner, ex '40, has begun his work as pastor of the First Baptist Church, North Scituate, R. I.

Esther G. Gordon recently became Director of Religious Education at the Methodist Church, White Plains, N. Y.

Judson D. Howard is a Chaplain in the Army.

Leslie W. Irving, pastor of Memorial Baptist Church, Pawtucket, is president of the R. I. Baptist Ministers' Conference.

Thomas C. Isbell is a Chaplain in the U. S. Marines. Stationed last fall at Camp Pendleton, Oceanside, Calif., he is probably in the South Pacific now.

Glyn Jones is a Navy Chaplain serving in the South Pacific area. A recent newspaper clipping describes his service of worship in a foxhole chapel on Bougainville.

A letter dated Dec. 26 from Capt. Raleigh A. King places him somewhere in the South Pacific area, and expresses appreciation for the letter that went out from Dean Dabney to all our chaplains.

William G. McInnes wrote in September of his work as Chaplain of the 13th Corps Special Troops at Camp Pickett, Va.

Harold A. MacNeill is Chaplain of Marine Aviation Group 15, Camp Kearney, Calif.

James C. Marshall began work as pastor of the Community Church, Lynnfield, on Oct. 24.

Russell G. Schofield was installed as minister of the First Baptist Church, Belmont, on Oct. 10, 1943.

Leonard M. Sizer is a chaplain in the Army. He is now located in Alaska.

Elton E. Smith, First Baptist Church, Andover, and Esther Greenwell Smith, ex '42, announced the birth of a son, Elton Greenwell, on Nov. 13.

Robert J. Smith is a Chaplain in the Artillery, 93d Infantry Division, Los Angeles, Calif.

Francis W. Thompson, pastor of Phillips Memorial Baptist Church, Cranston, R. I., is chairman of the religious education committee of the R. I. Council of Churches.

Clark S. Whistler is a Chaplain at an Air Depot in England.

Philip R. Whitaker recently became pastor of the College Baptist Church, Hillsdale, Mich. Hillsdale College uses the Church for its daily Chapel services, and the new pastor of the church will deliver the Baccalaureate Sermon this Commencement.

1941

Howard A. Andrews and Mrs. Andrews, Union Evangelican Church, Stow, have a son.

Robert W. Coe is a Naval Chaplain serving with Marine Fliers in the South Pacific. He writes of seeing Glyn Jones, Rabun, and Duplissey.

Frederick J. Duplissey, a Chaplain in the Marines, writes of meeting Lex Souter in the South Pacific.

Sakaé Hayakawa has accepted repatriation because of his obligations to his family in Japan. He writes a fine Christian letter telling of his most difficult decision.

Phillips B. Henderson is an Army Chaplain at Freeman Air Field, Seymour, Ind.

Chaplain Wayne E. Hoyle, S.T.M. '41, sends a copy of a Christmas letter which he sent from somewhere in England to the families of the soldiers in his unit.

J. Kenneth Huyck and Mrs. Huyck, Hope Valley Baptist Church, R. I., announced the birth of a son, James Randall, on Sept. 27.

Jonathan Nielsen is a Chaplain with a unit in England. He writes of meeting Robert D. Mitchell, '39, and Morris F. Arnold, ex '39.

Oscar W. Olsen is a Chaplain in the Army. He is with an Armored Regiment at Camp Campbell, Ky.

Dietrich F. E. Rasetzki is a Chaplain in the armed service.

G. Douglas Straton writes as a Chaplain in the midst of maneuvers, of the 314th Medical Battalion, in the Louisiana maneuver area, that the marks of preaching in the army must be brevity, simplicity, and direct illustration.

Charles W. Wakefield writes as Chaplain at the Army Airbase, Pierre, S. D., that he expects to be overseas before very long.

Karl E. Wickstrom, Baiting Hollow Church, Long Island, is Registrar-Treasurer of the Suffolk Association of the New York Congregational Conference.

Harold W. Woodbury, Hough's Neck Congregational Church, Quincy, is Scribe of Suffolk South Association.

1942

H. Gardner Andersen and Mrs. Andersen, Congregational Church, Georgetown, announced the birth of a son, Harry Gardner, on Nov. 25.

James C. Chase, pastor of the Baptist Church, Lamoine, Me., also preaches at the Hancock chapel.

J. Vincent Crane is pastor of the Congregational Church, Rock Springs, Wyo. A son, John Robert, was born to Vincent and Mrs. Crane last year.

Kenneth C. Foote, ex '42, is an Ensign in the Navy, stationed in Hawaii.

Herman H. Geertz and Elizabeth Shurtleff Geertz announced, last year, the birth of a son. Herman is pastor of the Unitarian Church, Ellsworth, Me.

William C. Hart is an Army chaplain, located at Jefferson Barracks, Mo.

Ernest H. Hirrschoff and Mrs. Hirrschoff, Congregational Church, Barre, announced the birth of a son, Thomas Frederick, on Nov. 28.

J. Everett Neese, ex '42, is pastor of the Bay View Congregational Christian Church, Norfolk, Va. The opening service at the new church was held on July 4, 1943.

Stanley T. Plumer is pastor of the Congregational Church, South Braintree.

Lester C. Revoir is a member of the Commission on Christian Education in R. I. and as such has served as a member of a team which has been holding conferences for adult leaders and workers.

Bruce Roberts is an Army Chaplain for Aviation Cadets at the Santa Ana Air Base, Calif.

Harold A. Schlink, Morningside Church, Pittsfield, has recently raised $12,000 with his church for church repairs.

Walter Schoepfer is pastor of the Second Church, East Providence, R. I.

Edwin H. Shuman is General Chairman of the Christian Mission on World Order of Portland, Me.

Focas P. Stavrianos began work on Sept. 12 as pastor of the Union Congregational Church, South Medford.

1943

Lee D. Bergsman is Assistant Minister at the New Old South Church, Boston.

E. Linwood Brandis is an Army Chaplain, located at the present somewhere in England.

G. Truett High and Betty Bunce High, announced last November the birth of another son, Robert Anderson.

Justin C. Jordan is in the Canadian Army.

Donald S. Kimball, ex '43, is a Lieutenant in the U. S. Army. Our last report stationed him at Jonesboro, Ark.

Merton E. Libby, Assistant Minister at the First Baptist Church, Malden, and Mrs. Libby have a son, David Vernon, born July 31.

E. Kenneth Snyder becomes, on Jan. 30, the pastor of the First Baptist Church, Chester, Pa.

Samuel E. Stumpf is one of the Protestant chaplains at a naval hospital in Hawaii.

E. Christian Westphalen, ex '43, is Chaplain with an Air Force unit overseas.

1944

William L. Bradley, ex '44, is a Sergeant in an Army Bombing Squadron. He is now overseas.

Jean M. Greer, ex '44, is pastor of the Baptist Church, Kingstree, S. C. He also has the churches at Cedar Grove and Nesmith. A daughter was born to Jean and Mrs. Greer last year.

If any alumni have copies of the following books and would consider selling them, will they please write at once to John H. Scammon, 169 Institution Ave., Newton Centre 59, Mass.? Thayer's *Greek-English Lexicon;* Brown, Driver, Briggs, *Hebrew and English Lexicon;* and Brightman's *Sources of the Hexateuch.*

BOOKS OF INTEREST TO MINISTERS

The Ladder of Progress in Palestine, by Chester Charlton McCown. New York: Harper, 1943. 387p. $3.50.

Daily Life in Bible Times, by Albert E. Bailey. New York: Scribner, 1943. 360p. $3.

Here are two useful books for the religious worker who desires to freshen and deepen his knowledge of the Bible. It is true that in the interpretation of the Bible we must work from the ground up for a genuine and realistic understanding. McCown's book takes one into the work of archaeology in a very wide survey of this work in which he has participated. Typical expeditions are described and interpreted with well selected illustrations. The title of the book indicates both the attitude and purpose of the writer. It is good reading, authoritative, and does give real "evidence of the rebirth of the better out of the good of the past."

Bailey's book "is a teacher's attempt" to make the results of archaeology available to the layman by skilful visualization. Beginning with the "unfathomable Pit of Beginnings" in the Old Stone Age the ladder of progress in Palestine is traced down into the first Christian century. This book is the harvest of many years of travelling and studying in Palestine, wide and useful experience in writing and teaching. Here is an approach to the study of the Bible which is imperative.

J. P. Berkeley.

The Varieties of New Testament Religion, by Ernest F. Scott. New York: Scribner, 1943. 310p. $2.75.

One of the most helpful teachers of the New Testament in America during the past generation has been Ernest F. Scott. His influence has reached far beyond the walls of his classrooms at Union. His writings have comprised some fourteen volumes, and seven of these have been chosen as selections of the Religious Book Club. This is an honor accorded no other author thus far. Doctor Scott's clarity of style, scholarly discrimination, and organization on sound teaching principles makes any book of his of value.

This particular volume is an excellent summary of the varieties of religious approaches represented in the basic document of the Christian Faith. The diversity of faiths and convictions all centered upon the Person of Jesus give anything but a stereotyped message. Outlining the basic differences and unities in the New Testament the author moves swiftly forward to show the varieties even in the most primitive tradition. He finds the Hellenistic Christianity, so-called, little different from the Pauline brand of Christian thought. In discussing the rivals to Pauline Christianity he gives a glimpse into the intricate "tangents" that queer minds can take. The discussion of Apocalyptic Christianity has a pertinent message for this heyday of weird "isms." The special twist added by the Western Church and the Johannine thought shows us the origin of many of our entrenched theological tenets.

This creation of "varieties" has been going on for nineteen centuries. Perhaps the diversity of understanding and application has been one of the principle sources of the Church's strength, beauty, and richness. This is a good basic study.

MARTIN L. GOSLIN.

The Beginning of Christianity, by Clarence Tucker Craig. New York: Abingdon-Cokesbury, 1943. 366p. $2.75.

This book should be at least on the minister's reading list, and better still in his library.

After two chapters on "The Background of the Gospel" the author treats the New Testament materials under four headings: "The Announcement of the Gospel," "The Beginnings," "The Expansion," and "The Consolidation of the Church."

The book is written from the point of view that to understand the beginning of Christianity we must make every attempt to look through the eyes of the early Christians. A reading of the book will reward one with such insight.

The story of the beginning of Christianity gives us an account of "the religious experiences and spiritual quests of peoples of long ago" but it does more than that. The early Christians "were witnessing not to their own experiences but to the good news of God. They had a gospel to preach—" and that gospel was the heart of their religion.

R. C. TUCK.

The Historic Mission of Jesus; a Constructive Reexamination of the Eschatological Teaching in the Synoptic Gospels, by Cecil John Cadoux. New York: Harper, 1943. 376p. $3.

This is a book for study, not for casual reading. Reacting from the extreme eschatological interpretation of the teachings of Jesus, the author endeavors to reconstruct the message of Jesus from the synoptic records. At the beginning of each chapter he lists the conclusions which he presents in detail in the pages following. Much care is given to the textual sources, the Jewish background, and the personality of Jesus.

Jesus began His ministry with the consciousness of a unique relationship to God and with a compelling desire to do the will of His Father. His mission was to bring men into a state of loving obedience to God. From this came His love for men, His sense of authority, His supreme devotion to His task. As men came to live this life of obedience to God, the Kingdom of God became an actuality, although its consummation might be in the distant future. At first Jesus expected an immediate response to the "good news," and the early establishment of His Kingdom, but as that hope faded, He began to see its fulfilment in terms of His own suffering and death. The cross was the inevitable result of His persistent effort to present His message in the face of relentless opposition. It was not in any way a planned dramatic appeal of a death upon the cross. The author believes that Jesus was influenced to some extent by the thought of His own age regarding the

Messiah, but that He used the forms familiar to his contemporaries as "a vehicle" for His own more universal truth.

At a time when an understanding of Jesus is requisite to a clear and satisfying faith, this book should take an important place.

N. A. Merritt.

The Earliest Gospel: Studies of the Evangelic Tradition at its Point of Crystallization in Writing, by Frederick C. Grant. New York: Abingdon-Cokesbury, 1943. 270p. $2.50.

This volume of Cole Lectures is a collection of studies centering around the Gospel of Mark. The author's interest, however, is not merely with the earliest formulated Gospel, Mark, but also with the earliest gospel "at the point where the oral tradition was being crystallized in writing." Professor Grant, a leading exponent of form criticism, is eminently qualified to discuss this subject.

From the chapter titles one sees something of the scope of this study: "The Origin of the Gospel of Mark," "The Apostolic Preaching," "Was Mark Written in Aramaic?" "Was Mark a Pauline Gospel?" "Mark and the Social Gospel."

The author is not interested in origins only but is aware of the importance of the gospel for our day. "What is the meaning of the earliest gospel for our time? In its own time . . . it set forth the message of salvation to men and women who lived in a world not unlike our own; indeed the 'world' . . . has not changed very much in nineteen centuries, and the message of salvation is as greatly needed now as then."

R. C. Tuck.

A Portrait of Jesus; a Twentieth Century Interpretation of Christ, by Sherwood Eddy. New York: Harper, 1943. 231p. $2.00.

"A Portrait of Jesus" is not just another life of our Lord. It is, as its sub-title indicates, a "twentieth century interpretation of Christ." The author is familiar with the vast literature about Jesus, and his presentation of the life and teaching, death and resurrection of Jesus is a modern and careful study. Yet his book is no mere assembling of the views of the scholars. Rather this loving, reverent portrayal of the Christ of God is a glowing personal witness to the meaning of the life of Jesus for men and women of today. For Eddy, the overwhelming fact to be understood and accepted is the living, ever-present Christ, in all His far-reaching, transforming power, influencing the life of the individual and of the world from the time of Peter and Paul down to our own day. He maintains that the distinctive thing about Jesus is that in some absolutely unique way, God meets us in His life, and that our response to Jesus must also be unique. The preacher and teacher will find especially suggestive and helpful the last five chapters: "The Crucifixion and Its Meaning," "The Resurrection and Its Consequences," "The Gospel of Paul," "The Interpretation of John," and "The Twentieth Century Portrait." The book is ably summed up in the closing sentences: "In the end I must either crucify or crown him. What then shall I do with Jesus?"

J. C. Robbins.

Son of Man and Kingdom of God, A Critical Study, by Henry Burton Sharman. New York: Harper, 1943. 145+[4]p. $2.50.

This is a sequel to Dr. Sharman's *Teaching of Jesus about the Future* (1909). These are source books, arranged topically, with brief critical notes at the end of each section. Dr. Sharman's method is to exhibit the Synoptic parallels, printing them in full; of then trying to get at the earliest form of the record; finally, of letting it speak for itself, with a minimum of the author's conclusions.

This book is written to show what Jesus said about "Son of Man" and "Kingdom of God." Therefore Dr. Sharman lists all the Synoptic passages, and his conclusion is that Jesus did not "associate himself personally with the concept of the Son of Man." His words regarding the Day of the Son of Man had to do with his desire to save his followers from the "Danielic-Apocalyptic" expectation as well as from the "Davidic-Political," in the terrible days just before and including 70 A.D.

The author's conclusion regarding the term "Kingdom of God" is that Jesus accepted neither the "Davidic-Messianic-Political" concept nor the "Danielic-Enochian-Apocalyptic," but that the Kingdom of God was for Him the doing of the will of God—and that it comes whenever "Thy will be done, as in heaven, so on earth."

The book is for the classroom and study. Its method is highly commendable—letting the records speak for themselves, with a heavy responsibility on the part of the student to probe into them to try to understand their earliest form and true meaning.

J. H. Scammon.

The Survival of Western Culture, by Ralph Tyler Flewelling. New York: Harper, 1943. 304p. $3.

This weighty book is a significant contribution to the increasing library on the meaning of history. It may be called an answer to Spengler's bleak pessimism, on the part of one for whom personal values are supreme values. Flewelling with a prophet's passion bids us seize our fighting chance to salvage the best in our great tradition of Western Culture, and to yield to no subtle persuasion from mechanical or biological analogies to the effect that we are doomed. He has no place for the impersonal determinisms of the cyclical thought of the East, and sets up against it the dynamic, destiny-bent thought that roots in Hebrew prophets and Greek moralists. Socrates, with his doctrines of moral intuition and of individual certainty, seems to be the particular hero of the book. Flewelling's pages are full of useful insights into the history of thought in the Western world, particularly with regard to the development of a high individualism. And now, in the mind of this preacher-prophet of personalism, we must recover the value of the individual again, or else perish of regimentation and slavery.

Using the quantum theory of physics for an analogy, Flewelling offers us hope that a great new era of history may be about to dawn.

The scholarly minister will find the book a splendid tract for the times. The historian of thought may be inclined to gasp at some of the generalizations, and seek their source in vain. Yet the integrity of the author's mind and the depth of his convictions are truly impressive.

J. W. Brush.

God and Evil, by C. E. M. Joad. New York: Harper, 1943. 349p. $3.

I do not offer this as a review, but as a lay-comment upon this unusual book. A theologian is its proper reviewer.

The question arises at the start, Is Joad among the prophets? And the most hopeful answer one can offer after reading the books is—maybe. It is much more a return to theism than a return to the Christian faith. After reading some of his truly brilliant, not to mention some less brilliant paragraphs, one is further tempted to ask, Canst thou with logic find out God? After all, logic is a human process and in approaching the Infinite it should recognize its limitations. Let me offer an example. "If P implies Q, and Q implies R, then P implies R: but conversely if the relation of implication did not hold between P and R they would not be related as they are to Q, and they would not therefore be the entities which they in fact are"—Ergo "I conclude that good and evil are not in fact logical opposites." I submit that this is not a pathway calculated to help the common wayfarer like myself. The cross references to his own books and to what he has written elsewhere in this book have a tendency also to weary the reader who wants to get forward with the argument.

In reading a book like this I often watch for some statement that may be like a clue to the plot. I found one such in the chapter, which seemed to me one of the best, on "the obtrusiveness of evil." Evil is so real, he maintains, that "it brings not so much a belief in God as the need to believe," and this he admits, after all his premises, is contrary to logic. The need to believe impressed me as one of the theses of the book and it is well worth reading the book in order to observe the ways in which he endeavors to fortify the need. What I miss, naturally, is the failure to recognize the place of Christ in giving us knowledge of God through experience. Further it is not the power of faith, as he suggests, to put reason to sleep, but rather, as Jesus said, to remove mountains, sometimes mountains of words.

E. C. Herrick.

Return to Christianity, by Nels F. S. Ferré. New York, Harper, 1943. 76p. $1.

Here is a bold and urgent plea by one of America's foremost younger theologians for confused and timid Christians to abandon the bankrupt traditionalism and modernism that pass for Christianity today, and to return to a radical or root Christianity with its gospel of *agape.* This gospel must be honestly and rigorously applied to the life of the individual, the church, and the social order.

Root Christianity *is* true, declares the author, because it throws light on the age-old problems of the individual. For example, *agape* so uses and transforms the will to live that it becomes the will to love. The chapter on "Christianity and the Church" with its discriminating comments on the church both as a human and a divine institution might well be issued as a tract for the times. In the fourth and final chapter the author for the first time invades the field of the social order and calls for a drastic application of the principles of Christian love to education, economics, and world government.

Although this small book is written primarily for thoughtful laymen rather than for professional theologians, it is, nevertheless, a profound and authoritative treatment of the basic themes of the Christian faith. It is comprehensive in scope, direct and compelling in its approach to modern problems, and has many quotable sentences of beauty and power. The publication of this book is another triumph for a productive writer whom we hail as one of our very own. The volume is dedicated to President Herrick who has written the foreword.

VAUGHAN DABNEY.

Victorious Suffering, by Carl A. Glover. New York: Abingdon-Cokesbury, 1943. 156p. $1.

This very readable book of about 150 pages on a difficult subject at least does not blindfold us, and leave us to find our way out if we can. Rather it takes us up on higher ground where we can look around. Pastors will find *Victorious Suffering* particularly useful in relation to young people who have become involved in this question.

If I were to include myself among "The Gallant Company who minister to the physical, mental, and spiritual needs of those who suffer" to whom the author has dedicated this book, I, in all honesty, would have to say that although the answers we are supposed to give to the sufferers who inquire, are most of them there, these answers will reach only the surface of the sufferer. Some day theologians and preachers and writers of books on religion will come out of their map-making and drafting rooms. Here, then, is an excellent book, the contents of which could have come entirely from a chair at a reading table in the theological school library.

A. P. GUILES.

What Is Religion Doing to Our Consciences? by George Albert Coe. New York: Scribner, 1943. 120p. $1.50.

The Divine-Human Encounter, by Emil Brunner. Translated by A. W. Loos [Andover Newton, Class of 1933]. Philadelphia: Westminster press, 1943. 207p. $2.50.

Here are two books which in different ways confront and challenge. They are both stimulating, the type of books to which the mind should be exposed in these days. Both writers are men of stern discipline of conscience and intelligence, keen, penetrating, with a deep passion for the truth. But how different they are! That is the advantage of exposing the mind to the two and letting the full force of their arguments strike home. Coe calls this his last book and in it is, to a significant extent, a dissenter from some of his own published writings. To the end with his characteristic incisiveness he asks questions, dissents, but always to drive on further in creative thinking. "The main question now is not what most needs to be done, but, rather, who is to decide what is good and what evil in current experiences of things of this world." Chapter headings will serve to indicate the run of his argument. "The Pressure of Events is Re-shaping the Christian Conscience"; "the Resulting Ambiguity of 'Christian' and of 'Religion' "; "These Ambiguities Are a Potential Good"; "The Christian Conscience as Explorer and Discoverer"; "The Most Difficult Problem That Now Confronts the Christian Conscience" ("its readiness to accept all persons whatsoever as co-determiners of what is good and what evil in matters that are subject to human control in the world that now is"); "Do Christians Overvalue Material Possessions?"; "Democracy, a Titan." It is good discipline to expose the mind to the searching mind of Coe. It calls not for agreement but for the discipline.

Brunner is "talking about what happens when God meets man, the personal encounter between the Creator and the human creature. . . . When God meets man, Christian truth comes into being." Brunner is concerned with the Biblical understanding of Truth and carries one back to Paul and the great realities of the experience of justification by faith. Reading this book is an exercise in the classification of the terms of the Christian religion in the terms of their reality—the divine-human encounter. And being such a book it proves again and again an experience in the divine-human encounter. It is good discipline to expose the mind to the searching mind of Brunner. It calls one to the discipline of faith. And it scarcely detracts to find that the book is translated by a graduate of Andover Newton. J. P. Berkeley.

The Case for Christianity, by C. S. Lewis. New York: Macmillan, 1943. 56p. $1.

This pithy and interesting book is written by a Fellow and Tutor of Magdalen College, Oxford. It was published in England as "Broadcast Talks." The style matches the occasions and is graphic, blunt, popular. Here are only fifty-six pages—ten talks in all—but there are two parts dealing with such large themes as "Right and Wrong as a Clue to the Meaning of the Universe" and "What Christians Believe." With cogent reasoning he shows that our human concern with Right and Wrong involves an objective Moral Law built into the structure of things which points to Ethical Person as its source.

When he deals, in the second part, with Christian beliefs, he does not fare so happily. He tells us that he is a layman and he disclaims technical competency in the theological field. Theism is effectively vindicated, as opposed to pantheism and to the atheism in which he once believed. Large importance is attached to Demonism as an explanation of our present human condition. He tells us that in Jesus two natures are "amalgamated." Christians are said to think that the main thing Jesus came to earth to do was to suffer and be killed. Three things are mentioned as needed to spread the Christ life—baptism, belief, Holy Communion. We cannot doubt the value of sacraments but Paul was content to say that men are saved by grace through faith and Augustine truly regarded sacraments as *verba visibilia.*

R. M. VAUGHAN.

Theology in Transition, by Walter Marshall Horton. New York: Harper, 1943. 196p. $2.50.

Because this reviewer read an article by Walter Horton in the *Biblical World,* about twenty years ago, he has read all the books published by him since. He sensed at that time a quality which was prophecy and pledge of his eminence as thinker and writer. The present volume is a reprint, with some chapters omitted, of *A Psychological Approach to Theology,* 1931, and *A Realistic Theology,* 1934. Their points of view, however, the author affirms, represent the general transition in his theology. The appropriate Introduction, therefore, to this book is his contribution to The Christian Century symposium, "How My Mind Has Changed in the Last Ten Years."

He began his career with an evangelical experience and a liberal theology and he is still a liberal in the true sense of the term, even though he calls himself a "realist." In his Introduction, he mentions three phases of his personal theological transition—Barth, Wieman, social gospel. The new Calvinism is but a segment of the truth but a necessary one; theological "naturalism" is outmoded by the passing of the "age of science"; the over-optimism of the social gospel has been discredited. Horton's general conclusion is that "the gulf between our liberal and conservative churches is visibly narrower." The new orthodoxy sees the permanent values in traditional doctrines but it accepts them not in the letter that killeth but in the spirit that maketh alive.

R. M. VAUGHAN.

The March of God in the Age-Long Struggle, by John J. Wicker. Nashville: Broadman, 1943. 234p. $2.25.

This book is a bird's-eye view of Biblical history through Christ, viewing it from the point of view of God's great ongoing purpose for man, and man's stubbornness and unwillingness to respond. It is a popular book, by the President of Fork Union Military Academy in Virginia, Dr. Wicker, who for twenty years held pastorates in Baltimore, Trenton, and Richmond. Its strength is its catchy analysis of the earlier books of the Bible, its many fine sermonic phrases, and its ringing call to men to accept the rule of God; its weakness is its failure to go deeply enough into the problems for which it gives the correct, ultimate solution; its popular, uncritical use of the Scriptures; a few unhappy characterizations, e.g., of Beecher, Garrison, and Mrs. Stowe as moral (!) paranoiacs; and a few surface judgments, e.g., of the Spanish-American war. A minister can well look through this for sermonic material, keeping a commentary at his elbow.

J. H. SCAMMON.

The Principles of Christian Ethics, by Albert C. Knudson. New York: Abingdon, 1943. 314p. $2.75.

Here is a worthy climax, to date, of the writings of the Dean Emeritus of the Boston University School of Theology. His wide erudition, religious insight, luminous exposition are apparent on all its pages. The word "Christian" in the title is rightly chosen, for as distinguished from philosophical ethics, his treatise is concerned primarily with the Christian point of view. His method, however, is thoroughly philosophical and he validates his conclusions, not by bare authority of any kind, but by their reasonableness.

There are five parts to the book. The Introduction deals with the province of ethics and its history. Under Presuppositions, he discusses the moral nature, sin, conversion. The Moral Ideal includes the principle of love, the principle of perfection, Christian character. Especially helpful to our troubled time is Practical Application of these truths to individual, family, state and war, church and culture, economic order. Dean Knudson sees no place for war in a Christian social order but he is not an absolute pacifist. He quotes Plotinus with approval, "If we do not struggle, evil men will triumph." In the economic sphere, both capitalism and socialism possess important truths and the road to progress lies in the fusion of these truths and not in the partisan adoption of one system and the exclusion of the other.

The Conclusion of this masterly volume defends the validity of Christian ethics. Our times have seen an effort to establish a new ethic which is as old as the jungle, but the declaration is solidly based, "The Christian ethic will never be supplanted by 'an ethic of power.' "

R. M. VAUGHAN.

Changing Emphases in American Preaching, by Ernest Trice Thompson. Philadelphia: Westminster, 1943. 234p. $2.

Trends in preaching are described and evaluated by the professor of church history at Union Theological Seminary, Richmond, Virginia, in a series of biographical studies of five outstanding American preachers, all of whom, by the way, happen to be Congregationalist or Baptist,—Horace Bushnell, Henry Ward Beecher, Dwight L. Moody, Washington Gladden, and Walter Rauschenbusch.

The author's thesis is that preaching reflects its own age (why not remake it?) and stems from the preacher's own experience of felt need. Hence it is a human story Dr. Thompson seeks to tell, "the personal experience back of the gospel which is proclaimed." He tells that story well and his book indicates sound scholarship, painstaking research, and a gift of interpretation.

Horace Bushnell comes alive as the first great American liberal. Beecher is seen as the leader of a popular revolt against Calvinism, who preached the love of God in Christ. In Moody, of course, we have the all time high in revivalism. When it comes to Washington Gladden, the author fails to set him forth in sharp outline, but that is because he holds that Gladden not only epitomizes the changing emphases in the lives of his predecessors, but also points the way to Rauschenbusch. The last figure stands out bold and clear, the prophet of the social gospel, the champion of the wronged and oppressed, the mystic and seer, Walter Rauschenbusch.

The author adds no new material but his sketches *are* interesting and compelling. In some respects the theological and historical aspects have so overshadowed the homiletical that the book might just as well be called, Changing Emphases in American Thinking. This reviewer regrets that the author minimized a discussion of the effect of these changes of thought in the sermons of these preachers. Someone should bring the book down to date with one chapter on the influence of psychology on preaching and another on the return to theology and its influence on the pulpit. Perhaps, however, we are too near our own age to interpret it aright. VAUGHAN DABNEY.

The Plight of Man and the Power of God, by D. Martyn Lloyd-Jones. New York: Abingdon-Cokesbury Press, 1943. 120p. $1.

At the time of his call to preach, Dr. Lloyd-Jones was a distinguished heart specialist and a member of the Royal College of Physicians. He forsook medicine to become a physician to souls, was ordained by the Welsh Presbyterian Church in 1927, and took a charge in Port Talbot, Wales. He became widely known in the British Isles and America through his preaching missions and lectures on Evangelism.

His little book of five chapters is a series of expository sermons based on Romans 1:16-32, the first four of which were delivered as lectures at the Free Church College, Edinburgh. In discussing the plight of man and the power of God, the author weakens a good case by overstating it. He is so concerned with his emphasis on the wrath of God that he declares "the cross has become nothing but a manifestation and demonstration of the love of God." He wrongly insists that modern scientific investigation has disproved the old idea that religion evolved from animism through polytheism into ethical monotheism and instead has proved that originally there was a universal monotheism. For his authority, Dr. Lloyd-Jones cites the work of W. Schmidt, *The Origin of Religion,* but the trustworthiness of this interpretation is called in question by eminent scholars. On the whole the sermons are thoughtful and spiritual and convince the reader that man does need a new nature which only Christ can give. VAUGHAN DABNEY.

Rebuilding Our World: Sermons in the Harvard College Chapel, by Willard L. Sperry. New York: Harper, 1943. 157p. $1.75.

Some twenty-three years ago when Dean Sperry was minister of Central Congregational Church, Boston, as well as associate professor in Andover Seminary at Cambridge, he published a book of sermons entitled, "The Disciplines of Liberty." In its preface he set forth his homiletical philosophy: "Preaching, therefore, has become less and less an exercise of pulpit rhetoric and more and more a certain experimental thinking out loud."

Of late Dean Sperry has been thinking out loud before a college audience on the relation of Christianity to the problems of the post Pearl Harbor era and of the strength and courage to be derived from religion in rebuilding our broken world. The result is a rare collection of war time (and *all* time) sermons, beautifully written, effectively illustrated, filled with literary allusions, and rich in wisdom, prophetic insight, and spiritual power.

Dean Sperry is convinced that the non-sectarian American college chapel is unique in the history of Christianity and that these chapel services are hopeful ventures in the direction of Christian unity; he does not preach to students as a class by themselves; and he believes in taking a text.

VAUGHAN DABNEY.

Music in Worship, by Joseph N. Ashton. Boston: Pilgrim Press, 1943. 232p. $2.

What is church music? Is it music in church? How can genuine church music be attained? What is the minister's part and the organist's? These questions and many more are answered in Prof. Ashton's book. It is critical in a kindly way of present day methods and results and constructive in its suggestions for making music an integral part of the service of worship. Every student on the Hill should read this book and make notes for future reference. The first part deals with the principles of church music; the second part with the practical applications of these principles.

To quote a few sentences:

"The attainment of genuine church music is not, as is commonly and erroneously thought, a matter pertaining only to church musicians. Music, it is true, is created by the musicians; but in the development of good church music clergy and congregation, as well as church musicians, have part, each in his own way."

"The worship of the church and also church music could be improved by a better use of the church calendar. Instead of being constituted of routine and unsignificant material, the church calendar ought to be made a means of promoting worship. The printing of the texts of anthems used in the service, especially those which are not familiar, would be helpful. By presenting to the congregation texts which in themselves should have a message and are to be interpreted and illuminated by the music, the calendar would be a means of making the worship of the church more vital."

D. RALPH MACLEAN.

The Religion of the Prayer Book; a Course of Study Designed to Review the Faith and Practice of the Book of Common Prayer. New York: Morehouse-Gorham, 1943. 219p. $2.50.

The Anglican Communion is fortunate in possessing a historic book which is not only a liturgical guide but, so to speak, a popular textbook of theology. It is this latter phase that the authors of this useful handbook before us have developed for us. The non-Anglican will find much simple useful teaching here concerning the fundamentals of our great common faith. The first six chapters, for example, summarize the history and religion of the Bible in an admirable way, and lead us to the medieval church. Thereafter there is more that is distinctly Episcopalian. We who do not have the threefold ministry of bishop, priest, and deacon are put in quotation marks as "churches" (p.52). We had thought this issue had been settled long ago by New Testament criticism. The Baptist will find the defense of infant baptism (chapter XXII) a halting one. Baptism seems to be a sine qua non of Christian faith, yet it is not magic. Even so the wise Anglicans decline to tell us how Christ is present in the Eucharist, yet insist that He is really there. "But explanations are not important" (p.182). True enough, if one does not merely cling blindly to tradition and land in obscurantism.

This book is an excellent medium for all of us to learn about a great Christian communion. It also haunts us with the desire for a comparable handbook to our own communion. Why, for example, could not all of the denominations using the congregational polity unite to issue such a handbook for their own laity? J. W. Brush.

The Imitation of Christ, ed. by Edward J. Klein [pocket ed.] New York: Harper, 1943. 261p. $1.

This is a very attractive and inexpensive little pocket edition of the Richard Whitford translation of the *Imitation,* with an Introduction by Edward J. Klein. Whitford, a Welshman, close friend of More and Erasmus, made the translation about 1530. It is widely acclaimed as the most creative and beautiful English translation of Christendom's favorite devotional book. Klein suggests that his inspiration as a translator is on a level with that of the makers of the King James Bible. Klein's text keeps as close to the original Whitford as is possible while he modernises spelling and punctuation. To lay this version alongside others is to see how different the results of the translators' labors can be. Here, from a widely-used version: "Plainly those ears are blessed that take no heed to the outward sounding voice but to the truth teaching inwardly." (III, I). The same from Whitford: "blessed be the good plain ears that heed not the outward speech, but rather take heed what God speaketh and teacheth within—forth in the soul." As one carries a comparison of English versions further, one loses the place, and becomes aware of the variances in the original texts both Continental and English. Klein's eight-page introduction to this little edition (he wrote a longer introduction to the large edition of 1941) cannot be expected, to be sure, to open these problems. It is to be noted that the name of Thomas à Kempis is not mentioned anywhere in this edition. There is a reason, and the critical reader can go into that. But we owe a large thanks to the editor and publisher of Whitford's classic and beautiful translation. J. W. Brush.

The Shepherdess, by Arthur W. Hewitt. Chicago: Willett, 1943. 200p. $1.75.

The Shepherdess is a companion book to Arthur Hewett's "Highland Shepherds." It is of special interest because, as the author says, "It is the first text in pastoral theology for the pastor's wife, the first book to cover systematically her specialized work." The unique charm of Dr. Hewett's creative personality is found within the pages of this book. Penetrating insights of this rural philosopher make the book worthwhile. However, as a text book on pastoral theology for the pastor's wife, it is very inadequate. It deals with the parsonage as the home of a minister and his wife who are serving a community. Such a parsonage would be indeed simple to run compared with the average minister's home, filled, as it should be, with little children. An entirely new series of problems arise, when the children of the manse are the living revelation, in the face and eyes of the community, of the character and of the faith of the pastor and his wife.

Also the solution of the problems of the Shepherdess in meeting the demands and the responsibilities of the church and, at the same time, keeping faith with her first responsibility—the care of her little children—is not touched upon by Dr. Hewett. One can fairly say that "The Shepherdess" is an inadequate presentation of the Shepherdess "as a Helpmeet," "as an Executive," "as a Teacher," "as a Public Speaker" and as the presiding presence of the parsonage. Dr. Hewett's prejudices on some very minor matters in a woman's life have been overemphasized. However, he speaks out of the deep and eternal marital love that has been the inspiration and strength of his life. He deals in a most forthright manner with the Shepherdess as a lover. The book is readable, provocative, helpful, and worthwhile.

HILDA L. IVES.

The Church and Psychotherapy, by Karl R. Stolz. New York: Abingdon-Cokesbury, 1943. 312p. $2.50.

Dr. Stolz' last work deals with the Church as much as with psychotherapy, but there are many specific comments on the resources and techniques of healing which the Christian religion provides the teacher, preacher, pastor, and administrator. The central emphasis is on the Church as the means of God's grace. Men's need for "redemption from inward turmoil and outward vicissitude" is stressed. The "types of salvation" offered by the moralist, economist, philosopher, and physician are briefly discussed but the thesis which the author vigorously develops in terms of a Christian psychology is that "the Church mediates salvation which transcends the salvation offered by other agencies."

The discussions of the soul and of faith will help ministers utilize the new insights on personality and vitalize traditional concepts. Religious education is discussed constructively. In a chapter on the problems of the ministerial personality, Dr. Stolz is sympathetic, convincing, and helpful.

The chapters on Jesus' ministry will be a homiletical stimulus to many readers. The commentary on the miracles is noteworthy for the humility and reverence of the approach which is based on the assumption that "Jesus . . . worked with and not against nature."

This is a book for Christian laymen as well as ministers. The mature reflections of one so well oriented in medical and pastoral psychology will serve as the next stepping-stone by which ministers and physicians may conquer the gulf of misunderstanding and ignorance which separates the two professions. "The ministry of Jesus was coextensive with the needs and capacities of men," and the Church is called to the same full service through the vocations of its members.

E. F. Blodgett.

The New Order in the Church, by William Adams Brown. New York: Abingdon-Cokesbury, 1943. 189p. $1.50.

This book is a product of the Ecumenical Movement, in many phases of which the author has so deep an interest and so intimate a part. He sees clearly the adjustments that the church must make to fit itself for a place in the new world order. He notes these as: The Need of a Renewed Fellowship, The Need of a Unifying Faith, The Need of Economic Sharing, The Need of World-wide Understanding. Then follow chapters showing the plan and promise of the World Council and proposing some definite and practical objectives toward which churches and their lay members may work. To translate this dream of a united church into useful and possible means for its realization is the next important step, and to this end the author has contributed a little book of great value.

N. A. Merritt.

Four Freedoms and God, by Edwin McNeill Poteat. New York: Harper, 1943. 155p. $1.50.

In his customary lucid style Dr. Poteat discusses the thesis that no freedom can survive unless there is freedom of the spirit. "The President's Four Freedoms cannot be won except they are spiritually won; nor can they be sustained except they be spiritually sustained." He takes his text from Berdyaev: "Freedom must be discovered and revealed in the experiences of the spiritual life, for it is impossible to demonstrate it or deduce it from the nature of things." The President's promise that these four liberties are to coextend to all the world is, he thinks (and we agree), a big order. "It will take spiritual resourcefulness and resolution past our present computations; but if the goal is worthy, the effort should be engrossing." The reader will find this an exceptionally readable and fascinating study for an evening.

W. D. Knight.

To Stem This Tide: A Survey of Racial Tension Areas in the United States. Boston: Pilgrim Press, 1943. 142p. $1.

A book like this deserves not only a fleeting glance, but a very careful study by everyone who is concerned about the growing tensions between racial groups within our country. It is a sober and dispassionate presentation of facts, describing the areas of these tensions and frictions in industry, rural life, on public carriers, in housing, politics, in the military forces, discrimination by the police, etc. Numerous incidents are reported, and the sources for each carefully given. Anyone who has lived in Nazi Germany is impressed by the striking similarity between the manifestations of race superiority feeling there and here; there the victim is the Jew, here the Negro. But the spirit is the same: unchristian, undemocratic, essentially fascistic. This is at present perhaps the most serious danger on the home front of democracy. The book frankly states the tragic facts, but also reports the signs of improvement and hope, and finally suggests the necessary steps which would lead toward a release of the tensions.

This book would be very valuable as a basis for study groups on the Negro-White problem. HERBERT J. GEZORK.

The War Against God, ed. by Carl Carmer. New York: Holt, 1943. 261p. $2.75.

Carl Carmer lived through the 1917 years with the "silly inconsistencies" on the part of writers and speakers; so it was with caution that he accepted the present conflict as a war in which the forces are definitely aligned for and against Christianity. In this book he collects the actual statements in which the Axis powers express their purpose to destroy Christianity. There is a great variety of answers, coming from all sorts of sources in ecclesiastical and governmental high places, from soldiers at the front, from letters of boys about to face the firing squad. All are carefully edited to produce the conclusion that today the fight is "For God and a brave new world." This is a valuable collation of opinions as to what we are fighting for, and against.

W. D. KNIGHT.

The Russian Enigma, an Interpretation, by William Henry Chamberlin. New York: Scribner, 1943. 321p. $2.75.

This book might well be called "Must"-reading for anyone who wishes to be informed on the problems of contemporary Russia and its place in the Post-War world. The author was for years correspondent for a great American newspaper in Russia and has since then kept very close to developments within that country. His cautious appraisal of the Soviet system and régime is a rather necessary antidote to the contemporary vogue of uncritical enthusiasm toward all things Russian.

The first chapters introduce the reader to the land and peoples of Russia, its heritage of the past and the great revolution beginning in 1917. In the main part of the book Mr. Chamberlin offers well-founded and convincing answers to such questions as these: How different is the Russia of Stalin from that of Lenin? What was behind the bloody purges of the 1930's? Which are the sources of Russia's strength which made her resist so successfully the onslaught of Hitler's armies? What are the possibilities of Post-War collaboration between America and Russia? One chapter gives a brilliant portrait of Stalin, the man and the legends built around him. This is a valuable book. HERBERT J. GEZORK.

Can We Win the Peace? by D. F. Fleming. Nashville: Broadman Press, 1943. 112p. $1.

This book, containing the Norton Lectures for 1943, restates the broad principles for peace held by most Christian leaders today, but offers little that is fresh on the subject. R. B. Smith.

The Pillars of Security, by Sir William H. Beveridge. New York: Macmillan, 1943. 240p. $2.50.

A collection of twenty papers by the author of the famous "Beveridge Report." Here are offered concrete suggestions for the destruction of the following five evils: want, disease, ignorance, squalor, and idleness; and for the establishment of the three main conditions for security: "peace, a job while one can work, and income when one cannot work." His "cradle-to-the-grave" scheme for British economic security would involve a degree of national planning which most certainly would eliminate in large degree competitive private enterprise for profit. R. B. Smith.

Burma Diary, by Paul Geren. New York: Harper, 1943. 58p. $1.

In 1941 Paul Geren, Harvard Ph.D., was called to head the Economics Department of Judson College. He arrived in Burma in December, a few days before Pearl Harbor. When the swift advance of the Japanese made it impossible to continue college work, Geren joined Gordon Seagrave and his Harper Memorial Hospital Mobile Surgical Unit, driving an ambulance and giving whatever aid he could, first in Burma and then on the long trek into India. This little book is his straightforward, day-to-day record of what he saw and did and felt in those days and nights of horror. Here he was one in the suffering that "makes brothers of us." He saw men heroic in the face of danger, ministered to the wounded and dying, learned what it means to be a Christian in the midst of terror and filth and disease. Out of his experiences came the growing conviction of the worth of life, the supreme value of love, and a deepening assurance of God. "Let us but see God's face, and we can look at all hell and not faint." This is a record of courage, of compassion, of triumphant faith; a book to make a man examine his own soul; an inspiration to any who have eyes to see and a heart to feel. J. C. Robbins.

Free China's New Deal, by Hubert Freyn. New York: Macmillan, 1943. 277p. $2.50.

"The economic backbone behind China's fight is as vital to the United States as is American war industry to China," says the author of this valuable source book for students of modern China. Hubert Freyn, Czech-born American economist, who participated in the China Student Movement, served as representative of the Chinese Ministry of Information, and was for two years Editor and Managing Director of the China Journal, has had unusual opportunities to acquire first-hand knowledge of China's problems, achievements, and possibilities.

After an introductory chapter on "End of an Era," Freyn discusses "National Resources and Their Use" (Agriculture and Animal Husbandry, Mining and Mineral Resources, Industrial Development, etc.) There follow a chapter on "Democratization and Centralization," then brief chapters on the resources and development of each of China's provinces, and a final chapter on the Post-War outlook. The style is clear, readable, non-technical. The appendix includes such documents as "The Principal Resolutions of the 1941 National Agricultural Conference," "Three Year Plan for War Reconstruction," etc. One is impressed by China's everflowing population, abounding resources, and sturdy endurance, by her advancement during these terrible war years, and her large possibilities for the future. "As the leading democracy and also as the leading economic power of the world, the United States is bound to exert a far-reaching influence on the growth of the Chinese nation, politically, socially, and economically. After the end of hostilities this collaboration is bound to expand in the more fruitful tasks of peace." This is a most helpful volume for all who are interested in China's part in the Post-War world.

J. C. Robbins.

Children Need Adults, by Ruth Davis Perry. New York: Harper, 1943. 136p. $1.50.

Children Need Adults is a book that will be helpful to all parents seeking guidance in the development of the highest character of their children. The author has an inherent reverence for the personality of every little child and a wonder at the limitless possibilities of his growth. Her natural, simple style includes appealing illustrations that could come only from her genuine, creative experiences with children.

A few sentences from the chapters of the book can well make one want to read it all: "A rhythm of living is established in infancy." "To the more subtle aspects of life children make valuable contributions." "The zest for living, which children add to the family, is endangered when the detailed routine becomes too complicated or is taken too seriously." "The assumption of immature thinking, rather than the imputation of wrong doing, should be the keynote in the behavior of the adult." "The adult should control excursions into the unknown to keep them from becoming either bewildering or disillusioning." "The child needs the help of understanding adults to bridge the gaps between theory and practice." "Attempts to help a child before he is ready to name, criticize or improve his work, interferes with the growth of intellectual honesty." "The most difficult social adjustment which anyone, regardless of his age, must make is with his peers —people who are just as capable, just as experienced, who are apt to want just the very thing which the other wants." "The religious element in the answer [to a child] lies not so much in the actual wording as in the basic attitude reflected by the person who gives the answer."

The book has one serious lack, I believe. It in no adequate way reveals how a child's contact with the personality of Jesus through the family's joyous faith in Him affects "The Beginnings of Discipline, Routine, Science, Art, and Religion." So the highest interpretation of the greatest contribution that adults can make to children is omitted. Perhaps we can hope that Miss Perry will write her next book on this theme.

HILDA L. IVES.

Working with God in His World, a Course for Use in the Primary Department of the Vacation Church School, by Margaret S. Ward. Phil., Judson Press, 1943. 207p. $1.50. (Cooperative Series of Vacation Church School Texts.)

A good text for teaching religion must meet these tests: Is it a means whereby the teacher may enter more fruitfully into the lives of boys and girls? Is it pertinent and useful to the boys and girls where they are living? Is it of use to God as He is entering into the lives of these boys and girls? In short, is it useful, pertinent, inspiring? Mrs. Ward has given us a very carefully thought-out and thoroughly prepared text which will enrich the teaching of anyone who is willing to make the teacher's careful preparation. The book is a wise guide for any wise teacher. And it is pertinent to children's lives because it clearly envisages the group life in the school which is the potent reality in learning. The interests and activities which make up a wholesome life are found here with real enrichment. And here are the means by which God can speak to the pupils and they may speak with Him in the realities of the child's life. This text is a valuable addition for our Vacation Schools.

J. P. BERKELEY.

American Political Parties, Their Natural History, by Wilfred E. Binkley. New York: Knopf, 1943. 419p. $3.75.

He who writes upon a relatively obscure phase of American history has the advantage that whatever he produces will have the redeeming quality of originality. On the other hand, he who chooses a theme which already has an ample bibliography discovers at once the difficulties of achieving originality within the framework of accuracy. Professor Binkley has chosen to write on a subject of the latter type and has proven that a fresh and original approach can be made even to a familiar and well worked field.

The American party system and its implications is the story of the American people and the struggle of groups against groups and interests against interests. No one can claim to understand American history who does not have a grasp of the colorful and dynamic narrative of American party history.

Prof. Binkley's book will give one the essential grasp in a readable and fascinating manner. At the same time, the scholarship is impeccable and the exact scholar will find ample documentation for every important point. Here is an excellent book for the student, or the layman—scholarly, readable, discriminating, discerning.

R. D. PIERCE.

The War Governors in the American Revolution, by Margaret B. Macmillan. New York: Columbia, 1943. 309p. $3.50.

We are indebted to the Columbia University press for many valuable studies which, although often in themselves somewhat technical and specialized, are tremendously useful in completing the larger picture of the whole field. In American history there remain but few blank spaces, bibliographically speaking; monographic studies emanating especially from graduate schools and historical societies have left few gaps unfilled, albeit the filling has now and again been somewhat mediocre. Miss Macmillan, however, has put us greatly in her debt by this excellent and scholarly study of the war governors of the American Revolution. As she informs us, most historians have passed over the subject with a casual statement that the first state governments were constitutionally weak, especially in their executive departments, without tracing the implications to the gubernatorial chair.

From the standpoint of the development of American constitutional history, the precedents set by these pioneer governors, who themselves acted of necessity often without precedents, represent a phase of political history which is especially relevant to an understanding of later constitutional developments. Moreover it would appear that the work of these men, about whose lives and careers in several instances we have little or no published data, should not be underestimated.

In our own time when the executive is rapidly taking preeminence over the legislative, this study is especially relevant and timely.

R. D. Pierce.

Out of the Silent Planet, by C. S. Lewis. New York: Macmillan, 1943. 174p. $2.

This fascinating little novel, by the author of "The Screwtape Letters," C. S. Lewis, Fellow and Tutor of Magdalen College, Oxford, tells of a trip to Mars (Malacandra) on the part of a Dr. Ransom, who has been taken along against his will by physicist-inventor Weston and his colleague Devine. There he meets three species of inhabitants and learns to speak the language. It is a liberal education for him. He learns that the inhabitants never think of coveting and seizing what belongs to their fellows; that there is a perception of the spiritual world of which he has never dreamed. In fact, when quizzed by the spiritual ruler of the planet he has to apologize for the conduct of his fellow-humans on earth. Weston wants to seize the planet as the next stepping-stone for mankind when the earth is uninhabitable; but in the light of the peace of mind and harmony on Mars his policies and most of those on earth look rather stupid. The three men then undertake a return in their space-ship to earth—but we won't spoil the story for you by going further. This is gentle satire, in fascinating vein, against the stupidities of materialistic-minded, grasping man.

J. H. Scammon.

SOUTHWORTH LECTURE

The Southworth Lecture on Congregationalism will be given on or around April 26, in the Chapel, by Dr. Albert Peel, of London, prominent B gregational Quart

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IN THE NEXT ISSUE

The April issue will contain the Hyde Lecture given on Dec. 21 by Dr. Paul S. Minear, Professor-Elect of New Testament Interpretation at Andover Newton, entitled "Paul's Missionary Dynamic"; and an article by Mr. D. Ralph Maclean, Instructor in Church Music at Andover Newton, entitled "The Ministry of Music in the Church Service."

LEVEL
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Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL BULLETIN

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The Andover Newton Theological School Bulletin is issued by the Andover Newton Theological School at Newton Centre Branch, Boston, Massachusetts, four times a year, December, February, April and June. Entered as second-class matter December 22, 1908, at the post office at Boston, Massachusetts, under the Act of July 16, 1894.

PAUL'S MISSIONARY DYNAMIC

By PAUL S. MINEAR

Hyde Lecture on Foreign Missions, 1943

Paul S. Minear is Professor-Elect of New Testament Interpretation at Andover Newton, succeeding Professor Amos N. Wilder. A native of Iowa, he graduated from Iowa Wesleyan, received his B.D. degree at Garrett Biblical Institute, an M.A. at Northwestern, and a Ph.D. at Yale. After a year's teaching at the Hawaii School of Religion he became, in 1934, Professor of New Testament Interpretation at Garrett, a position which he has occupied most acceptably for ten years. He is the author of *An Introduction to Paul* (1937), and *And Great Shall Be Your Reward* (1941).

IN THE opening sentence of a weighty little book, *The Servant of the Word,* H. H. Farmer observes that the distinctive trends of current Christian theology may be summed up in the rediscovery of the significance of preaching. By this, of course, he does not refer to the quality of current sermons, or the popular influence of preachers, or their ability to shape the world according to their desires. Rather, he points to the new appreciation of the fact that the basic Christian message is a Gospel which compels those who hear it to proclaim it. Only by the open proclamation of God's Word does its inherent meaning become clear. For God's Word is His deed, His act in Christ whereby power is released for the salvation of men. And that deed becomes a living reality only when the Cross become contemporaneous in a Passion Story. And the Passion Story becomes contemporaneous only when it is proclaimed, proclaimed in such a fashion that it forces men to an either-or decision that determines their destiny.

In this same sense, the current theological trends are focussed upon the rediscovery of the authentic missionary dynamic. For Christianity is nothing less than the continuation of God's love in Christ, reconciling the world unto Himself. And that activity of reconciliation produces its own dynamic. To be reconciled is to share Christ's mission. Ears which hear the words "Come unto me" also hear the words "Go ye." The Cross makes forever inseparable salvation and mission. And so the rediscovery of the Gospel means the rediscovery of missionary motivation.

It is also true that in our generation there has been a remarkable revival of interest in Saint Paul. Not that historians have unearthed a *new* Paul, but that Paul himself has come to life. He has become a contemporary, whose testimony is again the autobiography of many men. Again he struggles to fulfill the impossible task of self-justification; again he walks the Damascus road; again he is called by the Messiah; again he sets forth on his apostolic work, summoning men to repentance and faith; again he wrestles with principalities and powers; again he denounces false apostles and defends freedom; again he suffers the hostility of the world. And men who share his pilgrimage seem strangely to share his dynamic. To raise the question of this lecture is not merely to indulge the "squirrel instinct" of historians but to arouse the combative instincts of theologians and preachers. We shall discuss the sources of Paul's dynamic historically, keeping alert to the implications for our own faith and vocation.

First, however, we need to ask a seemingly gratuitous question: *Was* Paul a missionary? If so, in what sense? We ask this question because the term missionary conjures up in our mind a strange conglomeration of associations. It projects upon the screen of memory either a long line of heroes or a motley group of discredited fanatics. On such a screen Paul's image is inevitably warped. For he was not a Protestant missionary, in many connotations of that word. For example, when we think of missions, we frequently contrast foreign and home missions. We distinguish church work that is supported by benevolent funds from parishes that are self-supporting. We recall those recurrent campaigns for funds, that item in the annual budget, or that special sermon tucked away in our files. Or we think of the mission board which selects, trains, and sends men to a selected area for a specific task. We envisage these men going for regular terms with regular furloughs, or our mind roves to those whose work has been interrupted by war and who have come home on the Gripsholm. But none of these aspects of the life of a modern missionary is to be found in Paul's career. It is only by anachronistic thinking that Paul is clothed in such modern attire.

If we are prone to force into a modern stereotype the external character of Paul's work, we are even more apt to modernize his motives, his objectives, his methods. And in this area there are fewer safeguards against anachronism (as Professor Cadbury has ably demonstrated in the case of Jesus). Especially do we misread the sources of Paul's dynamic where those sources involve presuppositions which are either unintelligible or unacceptable to us. There is an irreducible strangeness about Paul, which becomes all the clearer after we have freed him from our harmonistic thinking. Motives which seemed to him most decisive often appear to us most antiquated. And it is precisely this motivation which we are inclined to modify in order to save him for our gallery of saints. The motives wherein Paul is most completely different from us are also the motives wherein he was farthest removed from the Pharisees of his day. And our efforts to shape him to our liking usually end by making him more like the Pharisee than like the Apostle.

For we should never forget that Judaism was the first missionary religion, that Pharisaism was the spearhead of that mission, and that Paul was foremost among the Pharisees. And as a Pharisee his motivation is both intelligible and respectable, for it is found in many religions. In fact, it is widespread among Christians today. As it is difficult for a man to be a good man without becoming a Pharisee, it is even more difficult for a good man to be a missionary without becoming a Pharisee, and I use the term Pharisee not as a symbol of what was bad in Judaism but of what was good. Yet it was precisely his career as a Pharisee which Paul completely repudiated when Christ called him to a new mission.

Before that call, the springs of Paul's energy had been deep and powerful, attaining a maximum force on his road *to* Damascus. But on that road, God revealed to him Jesus as Messiah. And on the road *from* Damascus he was a new man. That rebirth did not mark simply the substitution of one body of propaganda for another, allowing him to preserve the same motive and method. He did not merely shift from one camp of religious imperialists to another. Ever and again he testified to a complete reversal in his vocation—in message, dynamic, objective, and method. The study of his dynamic must therefore begin with the impact of this event. What was this revolution and how did it produce a new dynamic?

The revolution was not simply a revolution in his own private experience; it was far more ultimate and objective than this. Jesus had been declared the Messiah; His death and exaltation had signalled the strategic opening of the final conflict; that conflict, now in progress, would soon be consummated in the Messiah's return to establish the kingdom. From Paul's standpoint, the death, exaltation, and return are three inseparable Moments in the same Event. And this event marks the boundary between two wholly different ages, the boundary between history and the fulfilment which lies beyond history. In this event all Creation is reborn according to its original purpose. Here all life,—whether cosmic, historical, social, or personal—moves into the realm of final judgment and redemption. Here is the gate through which God "delivers us out of the power of darkness and translates us into the kingdom of the Son of his love." At long last God has begun the task of reconciling the whole rebellious world to himself, and the invasion of Paul's life is but one "beach-head" in the invasion of all enemy territory.

But the most astounding thing is not that the kingdom had now drawn near. The most astounding thing is the nature of the events through which the approach of the kingdom becomes manfest. For, in Jesus, the Messiah is disclosed not as a transcendent divine being, immune to sin and death, but as an all-too-human, all-too-sinful, all-too-impotent Galilean, a scandal which reached its acme in the death on the Cross. This was the incredible offence which as a Pharisee he had righteously resisted; it was the incredible Gospel which as an apostle he was impelled to accept and preach! The most horrible event had become through God's own choice the hinge between the ages, the difference between night and day. In the cross of the Messiah, history comes to its end. This does not mean that the kingdom has been fully established but that in the sufferings of the Messiah the powers of the end-time are at work. On those who die with Him and rise with Him the day has dawned. Confronted by this stupendous revelation, Paul was changed from a Pharisaic missionary to an apostle of Christ. His dynamic stems from this "unheard-of" event, in which he was called to participate. The major changes in motivation may be summarized under three captions:

(1) The End and the Means.

When the Messiah was identified as the crucified Jesus, Paul was forced to alter his convictions concerning the means by which God brings His kingdom into history. As a Pharisee he had eagerly longed for the fulfilment of the promise and had assumed that such fulfilment awaited the full obedience to the Law. At least one of his fellow rabbis taught that God would usher in the new day if all Israel would observe the whole Law for as long as a single Sabbath day. It is not difficult to explain missionary zeal with such a view as this, as long as one believes that his human effort may hasten the redemption of the world. In making proselytes, Paul belonged among those rabbis who taught: "Know that the world to come is made only for the righteous" (Moore, *Judaism I,* p. 333). He was one who believed that "a proselyte who takes upon himself all the commands of the Law with a single exception is not to be admitted" (Moore, I, p. 345; compare Gal. 5:3). So he gave himself unstintingly to prepare Israel and himself for that Great Day.

But the spectacle of the Messiah on the Cross reversed all that. The Law had been intended to lead men to Christ by making known to them their sin, not by making them secure in their righteousness. A limited means to a limited end, it could no longer be the sole means to an ultimate end. And human efforts to rely upon it for salvation had been pathetic and misguided attempts to usurp God's role as judge and to control the time and range of His salvation. Now Paul is confronted by a kingdom that comes in the work of a Messiah who is crucified by the righteous. And his death is the first and necessary step in the kingdom's coming. The advent does not depend upon human righteousness; nor does it await the purification of Israel; nor does it come to the good by extending the area of goodness. It is a gift of forgiveness to sinners at the point of their greatest sin. The apostle can no longer demand "Fulfill the Law in order that the kingdom may come and that you may enter it"; He can only proclaim "The kingdom has come, it is coming, it will come—here. Here in Christ has the divine mystery disclosed itself as power unto salvation. Here alone are sin and death transcended by righteousness and life. Here alone does frustration become fulfilment."

As a sinner whom Christ has reclaimed for His kingdom, Paul receives forgiveness, justification, peace, joy—the gifts of the Spirit, the first-fruits of an age which would rapidly develop into a full harvest. Only the Spirit has made possible the initial response of faith. It speaks haltingly through the simplest words of prayer. It brings peace to the harassed soul. It defines the task of every believer and gives him needed strength for performance. It calls Paul to joyful witness and drives him out with the apostolic news. Before Damascus he had been constrained by hope of justification in the *future* kingdom; now he is constrained by the love of a *present* and *living* Messiah through whom he received justification. Now *the end precedes the means, provides the means.* The end-time "hastens and tarries," but its powers are now at work and will not be denied. And those who live in the new day apprehend it as a *power* that enables them to do all things, as a *love* from which nothing can separate them. This new impact of the *end* on the *means*—and the choice of the most despicable means—is the first reverberation of the revolution in Paul's life.

(2) Finality and Relativity.

A second reverberation is the realization that the kingdom in its coming shatters all claim to human advantages. In its finality it transcends all relativities of history.

As a Pharisee Paul had cherished his advantages.

> "If any other man thinketh to have confidence in the flesh, I yet more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the Law a Pharisee, as touching zeal persecuting the church, as touching the righteousness in the Law blameless" (Phil. 3:4-6).

We may not doubt that he was grateful to God for these advantages, or that he was sincere, altruistic, and self-sacrificing in his loyal efforts to extend the sovereignty of God by extending these blessings to other men.

But when God revealed His kingdom in the Cross apart from such advantages, he revealed that Paul's zeal for God had been in fact a fighting against God. He had advanced far beyond his countrymen—but in the *wrong direction*. He must surrender these human advantages if he were to "apprehend the excellency of the knowledge of Jesus." He must henceforth count them as worthless.

Nor did he substitute a new set of human advantages as a basis for superiority. All boasting in what he possessed or in the character he achieved was now excluded. He could only say "I am nothing." But this negation did not cut the nerve of exertion, for now he worked more freely and energetically than ever. "I labor, striving according to *his* working, which worketh in me mightily" (Col. 1:29). He had been gripped by the *power* of the Risen Lord, entangled in the fellowship of His sufferings, conformed to His death (Phil. 3:10). And it was in *this* regard that he could claim to be "not inferior to the chief apostles." The Spirit indeed banishes thoughts of human inferiority and superiority, for it blows where it will.

The coming of the end of history in the Cross likewise makes obsolete all the relative institutions and standards of history. The Pharisaic mission had been undergirded by the conviction that there existed a basic distinction between the people of God and all others. On the maintenance of this barrier rested the consummation of history; finality would but represent the extension and completion of his wall. Paul set himself to repair the breaches in the wall, wherever the Law, the temple, or the covenants were threatened. And he was correct in recognizing the danger to the wall from the preaching of the Gospel.

It was when Paul was on the business of repairing the wall that God manifested himself in the crucified Galilean. God manifested His intention not to establish the wall but to demolish it. When the wall fell, Paul's vocation as a watchman on the wall "came a-tumblin' down" and his Jericho lay defenceless. All the walls of human separateness and seclusion, of pride and righteousness, of wisdom and power, were forever levelled. What a tremendous upheaval in human history and in Paul's personal history!

Paul was made known to himself as a blind leader of the blind, who had stumbled against the Stone and fallen into the pit. Now he could not escape the startling fact: "There is no distinction" (Rom. 3:22). Small wonder that Luther should select this staccato negation as the very center and kernel of all Scripture, or that Barth's emphasis upon it has provoked such storm. To quote from Barth's comment on this verse:

> "It is precisely Paul, who, daring, in Jesus, to put his trust boldly in grace alone, is able, in Jesus, also to perceive the divine breaking down of all human distinctions. Indeed, Paul's courage proceeds from this insight. Because he is Apostle of the Gentiles he is Prophet of the Kingdom of God. Once this interdependence was obscured, there came into being what was afterwards known as 'missionary work.' But this is something quite different from the mission of Paul. His mission did not erect barriers; it tore them down. God can be known only when men of all ranks are grouped together upon a single step; when those of the highest rank regard 'suffering with the whole social order of their age and bearing its heavy burden' as the noblest achievement of which they are capable; when the rich in spirit think nothing of their wealth—not even in order to share it—but themselves become poor and the brothers of the poor. The Pharisee who prays can indeed become a missionary, but not a missionary of the kingdom of God. . . The words *there is no distinction* need to be repeated and listened to again and again." (*Epistle to the Romans,* tr. by Edwyn C. Hoskyns, p. 100.)

This abolition of distinctions was based upon another negative: "All men have sinned and fall short of the glory of God." The relativities of history are not overcome by the discovery of a finality within history. The walls that sunder race and clan are not levelled by the discovery of a least common denominator, by a common possession, whether of rational endowment or of benevolent impulses or of religious temperament. The solidarity afforded by these human traits offers no ground for hope when one has seen their harvest in the death of Jesus and the continuing miscarriage of social existence, when one sees the best of them permeated with the idolatries of this age. Relative walls are transcended only by that kingdom which reveals man's true solidarity as being a solidarity in sin.

> "Genuine fellowship is grounded upon a negative; it is grounded upon what men lack. Precisely when we recognize that we are sinners do we perceive that we are brothers." (Barth, *ibid.*)

It was this sense of fellowship in sin that drove Paul to proclaim the Gospel. But how does "fellowship grounded upon a negative" produce vigorous missionary dynamic? To be sure it makes Paul see the world as *One World*. But why become a missionary unless we are convinced of a truth we possess, a salvation which we can dispense, a way of life which we follow? Unless we can look upon ourselves, our law, our culture, our religion as in some sense superior? Is not the problem of history to be solved only by establishing as supreme *one* moral or religious system? But all such logic was closed to Paul. For now he realized that his own life was in fact a participation in the limitations of finiteness. He could no longer hope to escape those limitations by attributing premature finality to one culture or law or religion, however perfect as measured by human standards. The problem of history could only be solved by God's act in giving the kingdom to men, regardless of relative distinctions. Indeed, God *had* solved the problem of history by sharing His own final power and love in Jesus. He had imprisoned all men in disobedience in order that he might free all. (Rom. 11:32). Thus the breaking down of all distinctions among men was the manner in which God opens the kingdom to all men.

No longer could Paul look upon men benevolently as objects of condescending compassion; no longer could he place himself on a step above them, or exalt one plane of human righteousness over all other planes. But now he could receive God's gift of forgiveness and reconciliation, life within the powerful orbit of that ultimate kingdom. Once he had been a watchman on a relative wall between two cultures and had attributed to that wall a false eternity. And in so doing he had become a prisoner of a relative culture. Now he recognizes that with all men he is a prisoner of the barriers within history. But he is a "prisoner turned watchman" (Barth), for he stands on the boundary not between two human institutions, but between two ages. Between the kingdom of God and all the kingdoms of this age there is an "absolute qualitative distinction" which blots out all other distinctions. On that mountain range stands the Cross, and those who wish to stand there must share the sufferings of the Messiah. They must die to themselves and their world; then it is that God raises them from that death and enables them to stand with Jesus as a sign of the kingdom's ingress. To them God gives the vocation of watchmen on this new and ultimate boundary.

(3) WATCHMEN OF THE END.

Let us examine more closely the vocation of this watchman. Clearly he must proclaim the advent in Jesus of the kingdom. He must confront men with the news that they stand in "the time between the times," in the crisis of decision and judgment. He must call them to flee from the coming wrath and assure them of God's offer of forgiveness. He must so tell the story of the Passion that it is apprehended as universal judgment upon men's sin and men's righteousness, that it may prompt them to a radical repentance of both their sin and their righteousness. (Cf. Paul Ramsey, in *Christianity and Crisis,* April 19, 1943.) To be as radical as the Cross, repentance must mean a complete dying to the world and the standards of the world. He must so tell the story of the exaltation that it is apprehended as the final triumph of God over the world, a triumph which through God's grace can be appropriated by sinners who have faith. He must point to the signs of the kingdom's power in the gifts of the Spirit, living evidences of the activities of the Risen Lord. He must receive and communicate the words which the Spirit supplies. The recipient of love, he must embody it—fulfilling the law of Christ by bearing the burdens of others. To himself, and to those who believe through his word, he must insist that the whole pattern of life to its smallest detail be appropriate to the new ground of existence. "If we live by the Spirit, by the Spirit let us also walk" (Gal. 5:25). Himself reconciled to God in Christ, he must carry out whatever ministry of reconciliation the Spirit directs, "Necessity is laid upon me; for woe is unto me if I preach not the gospel" (I Cor. 9:16). This necessity was laid upon Paul. He became a missionary to the Gentiles; he became "all things to all men."

This shop-worn phrase calls to mind a frequent misinterpretation of Paul's work among the Gentiles. Was it not for the sake of expediency that Paul carried the Gospel to the Gentiles without requiring circumcision? He was a canny organizer and diplomatic administrator who saw that the number of converts could be increased by relaxing the requirements for salvation. Joseph Klausner, the latest writer to defend this thesis, reconstructs the story as follows (*From Jesus to Paul*): Even before his conversion Paul had observed the success of Gentile missionaries who ignored the necessity of circumcision. He had observed that women were easily proselytized because the requirement of circumcision was no hindrance to them. On the road to Damascus Paul was deliberating on the success of his competitors. Might not Stephen have been right after all in cancelling this provision? In Damascus, Ananias explained to Paul that the only hope of reaching the Gentiles lay in lessening the burden of ceremonial laws. Why not be satisfied with baptism? In the mind of a practical opportunist, this suggestion bore fruit. It led to concessions which would serve as "bait" to bring Gentiles into the church. All they should be asked to do was to believe in this Messiah, a relatively simple request (!). To this analysis of Paul's motives some Christian scholars subscribe (Andrews *Journal of Bible and Religion,* 1941, p. 150).

This interpretation is by no means modern; it was the immediate reaction of Paul's Pharisaic brethren when he entered his apostolic career. Well aware of this charge, Paul repudiates it with customary vehemence: "Am I striving to please men? If I were still pleasing men, I should not be a servant of Christ" (Gal. 1:10). The phrase "all things to all men" needs to be quoted in its context:

"I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a *joint partaker* thereof" (I Cor. 9:22, 23).

In this context, it is not a confession of promiscuous tolerance and easy opportunism. It is a mark of complete self-denial, for which Jesus the Messiah and his Gospel is responsible. Paul must preach to all men if he is to participate in the good news of a Messiah who, in dying for sinners, abolished all distinctions among them.

> "There is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him" (Rom. 10:12).

It is because the Messiah had become all things to all men that Paul must run his race with the same intention.

To be sure, Paul did preach an easier gospel. That's why it was *good news.* It did relax the requirements of moral and ceremonial purification. God in Christ did give men a perfect freedom, in which "all things are lawful." The living Messiah invites all sinners with the call: "Come unto me all ye that labor and are heavy-laden and I will give you rest."

But the Messiah who says "Come" is the Christ of the Cross. And his demand is absolute: "If any man would come after me, let him deny himself and take up his cross, and follow me." One hardly comes to such a Messiah by applying tests of practical expediency. When Paul became a disciple, the Cross forced him to renounce everything, to count himself as nothing, to share the ignominy and ostracism of his Master. This was harder for him than all his earlier exertions as a Pharisee. And his mission to the Gentiles involved him in unceasing hardship and suffering.

And when he proclaimed the word to Gentiles he did not seek to attract by persuasive words of wisdom, by offers of easy salvation. Holding aloft the Cross, he made it clear that faith involved a continuing and ever-repeated renunciation of the world. His mission as a Pharisee had been to inflict suffering; as an apostle it was to endure suffering, and to invite others to share that suffering. For this was his vocation as a watchman on the wall, and the vocation of every participant in the mind of Christ.

But his vocation was not merely sufficient to enable him to endure more suffering; it provided a dynamic that generated joy and peace in the midst of suffering. And that is the greater miracle. Although often in prison, he needed no comfort, for he had long since renounced everything but the desire to serve Christ. Though he had nothing, yet he possessed everything. With all human evidence against him, he was utterly confident of the reality of God's power. No weakness of his own could do more than magnify the sustaining grace. No personal misfortune could do more than deepen his trust in God. To be sure, as a Pharisee he had had motivation strong enough to make sacrifices. But he had not sacrificed himself. He had renounced many things, but not the merit of his renunciation. Each sacrifice had been an enhancement of self, an added weight of self-justification, an extra stone in the wall of division. But in the Cross, he had been crucified to the world, and the world had been crucified to him. He no longer lived as Paul, but Christ lived in him and empowered him as a suffering servant of the Cross. His sufferings were now the true marks of an apostle, because they were the marks of the Lord Jesus. And because he shared the tragedy of the Cross, he shared also in Christ's triumph over tragedy, his joy that overcomes the world. Both suffering and joy he welcomed as God's gift in Christ. "As Christ's sufferings increase in us, so also does our comfort increase through Christ" (II Cor. 1:5).

Paul was a watchman. His vocation was to stand at the end of the age and point to the Messiah's death—and to share that death in joy. His dynamic in a word was the *dunamis* of God in Christ in Paul.

* * * * * *

At the outset I suggested that Paul has come back to life as a contemporary Christian with whom we must reckon. Yet to say that he is contemporary is not to say that he is popular. For some of us, his experience remains *incomprehensible.* So many of our reasons for missions are absent from his mind! It was not because of a desire to travel that he became a missionary, or to express his own creativity, or to increase his cosmopolitan sympathies. He did not seek to transplant culture, to interpret one civilization to another, to appreciate the truths in alien religions. He did not go simply because he recognized all men as sons of God or because he sought to enhance human welfare. He did not envision a church which should try to plan a human world wherein unity, justice, and peace would banish suffering. He was not the architect of a human Utopia, a guide to morals, or the organizer of a world religion. He was not a doctor or an educator or a dispenser of relief. Because he stood with Christ on the edge of history those motives would have appeared as strange to him as his do to us.

For some his dynamic is not so much incomprehensible as objectionable. His theology contains some obsolete dogma from which happily we have been emancipated. His arbitrary assumption of authority runs counter to our demand for rational and moral validity. His eschatology, with its baggage of demonology and catastrophe, is not only outmoded but productive of obscurantism and fanaticism. His radical pessimism concerning human nature and the possibilities of history must be resolutely rejected as stultifying human efforts to improve the world. If his dynamic is dependent upon such theology, it is wise for us to avoid both for fear of the results. The very bitterness of this opposition is further evidence that Paul is again a contemporary, for he has always provoked such antipathies. Those who are fully absorbed in gaining salvation within one world are offended by an apostle who proclaims that salvation may only be appropriated at the end of that world.

But there are some of us for whom the Apostle has a strange fascination. In a day when our own world has been shattered, when doubt and despair have laid siege to the inner citadel of our own soul, when in that struggle no institution, no moral philosophy, no rationalized religion seems to be safe armor for our spirit, when in isolation of spirit we have approached our own end and *our* own dynamic has withered away, when we suffer and find no meaning or joy in suffering,—*then* we are not so sure but that God may have revealed to Paul the power which we need to be saved. Perhaps we have been immersed in the perspectives of a dying age, perhaps through obsession with that world we have made the Cross of no effect, perhaps we have been Pharisaic missionaries rather than servants of Christ, refusing to make that renunciation of self which alone makes possible the manifestation of the kingdom. As we trudge up our own Damascus road, perhaps the Crucified Christ will met us with his judgment and love. Perhaps he may call us to be watchmen on His wall between the ages. Should that happen we will no longer question Paul's dynamic ; we will share it.

THE SUNDAY MORNING SERVICE

By David Ralph Maclean

O come, let us worship and bow down,
Let us kneel before the Lord our Maker.

Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts today;
Day of all the week the best,
Emblem of eternal rest.

THE PRELUDE

THE prelude, we know, is a call to worship, a call to seek the throne of grace, "a curtain that shuts out the workaday world," a sweet savor unto the Lord. The prelude sets the mood of the service, and the mood may be one of contemplation, adoration, prayer, or praise. It is to help the people attune themselves to God.

In how many of our churches does the prelude really serve its purpose? Let us consider a few of the elements that enter into this important part of the service and make it impressive or otherwise.

1. The Organ. In the most prosperous churches the organs are seldom in perfect working order, and in the poorer churches they are often in wretched condition. Music is a thing of beauty. Imagine trying to create beauty on these broken-down whistle-boxes!

2. The People. The prelude is effective or ineffective perhaps because the people enter the church as they would for a secular gathering. But can you blame them? Have they been taught what they should do? If they were to go before the King of England, they would be taught how they should make their entrance and their exit and what they should do while there. Should they not be taught how to come before the King of Kings, and that in His holy place? The people in non-liturgical churches would no doubt cooperate fully in matters of service procedures if they could be instructed.

3. The Ushers. The Bible speaks of doorkeepers in the House of The Lord. Ushers are a modern innovation. Step into any church and you will be greeted by a row of gleaming smiles and extended hands, which is all right if it does not detract from the dignity and meaning of the service. We want a friendly atmosphere in our churches, but we must have an atmosphere favorable to prayer. The ushers can help immeasurably in not only creating a friendly atmosphere, but by their reverent attitude enabling the people to feel the beauty of holiness in the sanctuary.

4. The Minister. Most ministers are keenly aware of their office and greatly assist in this period of meditation, but occasionally we have

a minister who arrives in the pulpit late, rustles his papers, and has a general attitude of being merely interested in the sermon which is to follow.

5. THE MUSIC. *A.* It may be well chosen, but poorly prepared, and, therefore, poorly played. It would not be so if we were going on the air. We are apt to have two standards. God is not as hard to please as the music critics. He remembereth that we are dust. He blesses the offering of fish and loaves to the feeding of the multitudes. Perhaps, with a last-minute desperate prayer, He will take our careless offering of organ music and bless it to the faithful few in the pews. But will He?

B. Or the music may not be well chosen. We seek to entertain the unwise and in so doing offend the wise. We play the familiar, the too tuneful or the too rhythmic. We play a Romance, an Intermezzo, a Berceuse. We play "The Lost Chord," "The Evening Star," or "Finlandia." This is not to say these are not good numbers in themselves, but they are unsuitable for the Sunday morning service because of their secular connotations. We all agree that Shredded Wheat is healthful and nutritious, but we would hardly think it in order at the dinner table. As an illustration, the saxophone is a king of instruments, but a king debased because of its association with unsavory jazz music. You would not think of having a saxophone play at a Communion Service or a funeral. Why not? It is just as wonderful an instrument as the violin or the harp. Why not use it in church then? Because of its secular connotations. Our music is supposed to be an offering to God. Let us not have inferior coin. Let us have our best on Sundays, not Moffatt's translation, but the King James version, not something clever, but our best thoughts in our best English, not syrupy, luscious, sentimental stuff, but majestic, noble music suitable for God's house and His praise.

There is a danger here, too; namely, we pick what we like. We like what we are accustomed to, and we are accustomed through the radio to music of the concert hall. What we like is permeated with the tricks and devices of music of the Dine and Dance Department of Life. What we like, therefore, is not always suitable for church because of its secular background. We must cultivate another type, another standard in church music. Church music should not attract attention to itself, or make us too conscious of ourselves, but should make us look beyond to God and meditate on the gift of His Son. The music must not, however, be too much over the heads of the people. The pastoral prayer is offered for the people in their behalf to God. It must embrace and gather them all in and take them up to the throne of grace. So, with music, it must be Godward, but must be intelligible to the people and capable of being used by them as a vehicle for prayer and praise. There is in the choice of music a chance for nice judgment and prayerful consideration.

Now, to sum up. First, let us try to get the organs repaired in our churches. Second, let us instruct our people, through propaganda, what their part is in the service. Third, let us, as in the case of the deacons and the Sunday school teachers, have a service of dedication and consecration for the ushers. Fourth, let the ministers be more and more keenly aware of their high office and guide the people by their reverent attitude in this period of reconsecration. Fifth, let us choose good music, different music, and thoroughly prepare it. Sixth, let us avoid anything that savors of the earth, earthy.

THE HYMNS

The hymns are the very center of Protestant worship. "Hymns contain the refined reaches, the precious essence, the cut and polished jewels of Christianity of all ages." Luther said, "God speaks to us through the Scripture. We speak to Him through praise, prayer and song." It was Luther who gave hymns to the people, and in their own language.

Some said he did more for his cause through the cultivation of hymn singing among the people than through his preaching and writing. The Wesleys changed the whole course of English history, not only by their inspired preaching, but by their inspired hymns. Are we using this two-edged sword as effectively as we should?

Most churches have a very small repertoire of hymns. If Luther and the Wesleys are right—and history seems to endorse their methods and results—then we are not carrying forward this torch that has been handed to us. Dr. Stocking once said, "The hymn book is the second greatest book in the world." The hymn book mirrors many centuries in the progress of Christianity. It is a picture-book depicting the great events of history. It is an album of the saints—the family of Christ. What experiences and struggles are here revealed! What a heritage for the church of today!

As you grew up, your conception of God, your love for Christ, and your purpose to "fight the good fight" were nurtured and developed by the singing of hymns. The first hymn you learned was "Jesus Loves Me," then, "Holy, Holy, Holy," "I Would Be True," "Dear Lord and Father." If you know the Lord's Prayer and the Twenty-Third Psalm your life is the richer. If, in addition, you know the first chapter of John and the fortieth chapter of Isaiah, you really have some spiritual food to live on. It is just the same with hymns. If you are still lisping, "Jesus Loves Me," well and good. But if you know by memory, "Oh, holy Saviour, friend unseen, the faint, the weak, on Thee may lean; help me thro'out life's varying scene, by faith to cling to Thee," you have something with which to charge your spiritual battery when it is dark and the grade is steep. We pride ourselves on having read the latest books, on having heard Stravinsky and Bach at the Symphony, on having liked them. Why not make a venture in church music and increase our repertoire of hymns?

THE ANTHEMS

We have three types of these—praise, prayer, and instruction. As in the case of the pastoral prayer, these are offered in behalf of the people. The people's part is to praise and pray with the choir, and to give attention to the instruction. Let us use our calendars, not as bulletins, but as service slips, and print the words of the anthems. The words are more important than the music. When the choir sings, "Be ye all of one mind, having compassion one to another; love as brethren; be pitiful, kind and gracious," or "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption," it is all-important that the people understand the words. The more involved the music, the more difficult and often impossible it is for the choir to give out the words.

Bach is not the panacea of all music trouble in church. One question that must be faced is, can your choirs do justice to the music? If we present the better type of music, someone someday will be able to use the best. Harmony that is dissonant and complex suggests the dramatic; chromatic progression in the melody or harmony makes for the emotional and sentimental; but simple, strong harmonies suggest worship. We do not want Seward and McClellan types of music, but that which suggests the nobility and sincerity of a Lincoln. Again, in the choice of anthems as in organ music and hymns, there is an opportunity for nice judgment and prayerful consideration. Instead of anthems, it would be well to introduce new hymns often. This would be one way to increase the repertoire of our congregations.

THE POSTLUDE

Ideally, the people should leave the House of God quietly and greet each other in the outer vestibule. But in our non-liturgical churches this is impossible. However, instead of a brilliant fanfare on the organ, which only adds to the confusion, it would be more dignified and reverent to repeat, and not too loudly, the hymns of the service. Many would go out with a song on their lips for the week.

THE ORGANIST

We expect the man in the pulpit to be a man of prayer and good works. Should not the organist, likewise, be a man of "clean hands and pure heart," worshipping Sunday by Sunday along with the congregation he is called upon to serve?

THE CHOIR

The choir is in a position to increase greatly the mood of worship that we should have in our churches, and not so much by singing as by deportment. Good manners in church reduced to its un-common denominator equals reverence. If the choir is reverent and attentive, the people will respond and the service will be helpful to all.

As we scan the years is it not true that the most inspirational, helpful, and blessed hours of our lives have been those we have spent in church on Sunday morning? Let us prize our high privilege more and more, and come before His presence reverently having everything "done decently and in order," not neglecting to be much in prayer for each other, that because of the service we may "grow in grace and in the knowledge and love of our Lord Jesus Christ," and may go down from the house of God justified and "strengthened in every good word and work."

DR. EVANS' AUTOBIOGRAPHY

All alumni and friends will be glad to know that the autobiography of Dr. Daniel Evans, edited by Dr. Raymond Calkins, will be published by Pilgrim Press about the first of September. A part of the unedited manuscript appeared, a year and a half ago, in *Advance,* and many were then introduced for the first time to this most amazing story of a man's rise from the coal mines to the Abbot chair of Christian theology in Andover Theological Seminary. Dr. Calkins, whose *Romance of the Ministry* has just crowned a brilliant ministry, has thoroughly edited the manuscript, and added much new material. Besides the autobiography, there will be two published articles by Dr. Evans, "The Meaning and Value of Religion," and "The Ethics of Jesus and the Modern Mind"; also a selected sermon, "A Liberal Faith"; an appreciation by Dr. Frederick H. Page, "Daniel Evans As I Knew Him"; a tribute, "Daniel Evans the Teacher and Theologian," by Prof. Nels F. S. Ferré; preface by President Herrick; the tribute at the funeral service by Dean Dabney; and introductions to the autobiography and to the sermon by Dr. Calkins. This will make a volume of about two hundred pages. The price will probably be two dollars, and it is hoped that many of Dr. Evans' friends and former students will wish to buy not only a personal copy, but a copy to give to some public library. It is a story which is well worth putting into general circulation as an epic of American democracy, as well as for its story of Andover Theological Seminary. Further details will appear in the June BULLETIN.

G. C. O. T. N. T. I.

May we put the G. C. O. T. N. T. I. on your conscience for a moment? Of course this means, the *General Catalogue of The Newton Theological Institution, 1826-1943,* and we can report that to date just over two hundred copies have been sold, besides those bought by friends, and by Trustees and Faculty members who are not alumni. There are over 1100 living Newton alumni, and over 150 Andover alumni of the years covered in the *General Catalogue,* viz., 1934-1943. Here is the record by classes:

	COPIES BOUGHT
1940	14
1934	13
1938	10
1935	7
1911, 1914, 1916, 1933, 1937	6
1895, 1904, 1913, 1923, 1925, 1929, 1931, 1936	5
1887, 1893, 1899, 1909, 1910, 1912, 1919, 1921, 1927, 1939, 1942	4
1898, 1918, 1924, 1928, 1930, 1941	3
1891, 1896, 1897, 1900, 1903, 1906, 1907, 1915, 1922, 1932	2
1885, 1888, 1889, 1894, 1901, 1902, 1905, 1908, 1917, 1920, 1926, 1943	1

The over-all cost of the issue was nearly $4500.00 for 3300 copies. On many copies, exchanged for issues of other institutions, there is no financial return. We should like to sell *500 copies* to alumni ($2.00 for cloth, $1.25 for paper cover). If you have not already ordered one, would you be willing to do so, addressing The Reverend Richard D. Pierce, Editor, 169 Institution Avenue, Newton Centre 59, Mass.? The book is not only a fine historical record but may very easily be used for a class address book. We'll put a further report of progress in the June BULLETIN.

BOOKS OF INTEREST TO MINISTERS

Most of the following books were sent to the BULLETIN for review. In the June issue we shall print a list of significant books of 1943 as selected by the members of our faculty, one book being recommended in each field.

—The Editorial Committee.

The Growing Concept of God in the Bible, by Theodore G. Soares. Boston: Pilgrim, 1943. 96p. 50 cents.

This is a study book for college-age groups and adults, with thirteen chapters dealing with the unfolding of the concept of God as found in the Bible. As a study guide of Scripture materials and questions for discussion, it is a very comprehensive and carefully prepared course leading to the true Christian idea of God as love. It will prove helpful to anyone conducting a study group on this theme and will also be valuable as a guide for personal study.

J. P. BERKELEY.

The Popes' New Order: a Systematic Summary of the Social Encyclicals and Addresses, from Leo XIII to Pius XII, by Philip Hughes. New York: Macmillan, 1944. 331p. $2.50.

This book, admirably compiled and printed, ought to fill a great need. The social teachings of the modern Papacy are here made available in a very usable form which combines analysis and quotation. The reader is saved the endless trouble of seeking out and poring through the big bulk of the encyclicals themselves. The index is admirable.

By Catholic admission, a new day began for that venerable institution when Leo XIII became pope in 1878. Leo was a great teacher of his church, and he fearlessly and comprehensively faced and answered the vast range of human problems the modern world had been creating for the ancient church. Benedict XV, Pius XI, and the present pope, Pius XII, have continued the work of Leo, and the result of their joint pronouncements on social questions makes an impressive whole.

In a nutshell: the popes conceive of society as a great family appointed of God, from whom all authority and rule is derived, a society in which every member owes obedience, and a frank recognition of divinely-appointed inequalities. The true church is the teacher and benefactor and spiritual guide of this society. The revolutions of 1515, 1789, and 1917, to mention no others, have rudely subverted God's order, and there will be no peace until men return to "the Pope's new order." Our American arrangement, incidentally, of the separation of church and state will hardly sit easily under the constant papal attack against it.

J. W. BRUSH.

From Science to God: Prolegomena to a Future Theology, by Karl Schmidt. New York: Harper, 1944. 169p. $2.

The author of this book is Professor of Philosophy in Carlton College. His point of departure, as the title indicates, is science and in particular, mathematical physics. By an idealistic interpretation of knowledge he arrives at the necessity of God as Knower and Doer. The objects of scientific knowledge are "intelligibles" or systems of true propositions. Each field of knowledge arises out of a "generating problem" and starts from postulates. The system of propositions which constitute the objects must be logically related to these postulates. Knowledge must be tested by experiment but the real object is the non-sensuous "intelligible." It can be known because it is mental. The possibility of our sharing a common knowledge lies in the fact that God thinks through each one of us, all that we think truly. Through God's thought, therefore, we have real knowledge and have it in common. God is necessary for knowledge although God is not, Himself, an object of knowledge.

There are (1) realities, which are the intelligibles or objects of knowledge; (2) the concrete physical things of ordinary experience which, however, are not realities or objects but which exist; and (3) minds which know and which are neither realities nor existences but actualities. To sum up, there are *objects* which are *real, things* which *exist,* and *selves* which are *actual.* God, being the Supreme Self or Subject, is not a reality and does not exist in the meanings given above but He is pure actuality. He knows and does all; He is the bond of unity in all things.

The book is written to give scientifically-minded people a rational basis for belief in God and, if the argument is followed, God becomes not merely understandable; He becomes a rational necessity.

H. V. WHITE.

A Compend of Luther's Theology, ed. by Hugh Thomson Kerr, Jr. Philadelphia: Westminster, 1943. 253p. $2.

This book has grown out of the conviction that we need to rediscover the heritage of Reformation thought. Dr. Kerr has already edited a compend of Calvin's *Institutes,* and in the present volume seeks to introduce us to Luther's theology. This is quite in keeping with the renewed Luther interest of recent years which recognizes that he belongs not only to one branch of Protestantism but to Christian theology. To systematize Luther's thought is no easy task, for he wrote prodigiously but not systematically. Dr. Kerr has made an admirable selection from the translated works under several heads: Revelation and the Bible, God, Jesus Christ, The Holy Spirit, Man, The Christian Life, The Church, The Sacraments, Christian Ethics, The State, and Eschatology. The divisions are only for convenience to suggest a "correct and balanced account of Luther's theology." Each section concludes with one of Luther's hymns. The selections are all taken from the translated works, and no attempt is made to be exhaustive, but only to suggest the wealth of Luther's thought. Of special interest is the section on the Christian and the State. The book fills a real need and should stimulate further study in Reformation thought.

J. F. JANSEN and W. D. KNIGHT.

This Created World, by Theodore Parker Ferris. New York: Harper, 1944. 140p. $1.50.

The author is the Rector of Trinity Church in Boston, and the book has a unique origin. "A little girl in the Sixth Grade of a Maryland public school wrote to the Editor of the Washington Post a letter which ran as follows: 'We are studying the world in our School and we would like some information on the following topics: 1—how the world started, 2—how the world changed, 3—how the world actually is now, 4—our relationship to the world, 5—how we can best leave the world for those who follow us.' " In this little book, some pertinent and valuable information is given to like enquiring minds. It is a Christian book. The answers are Christian, but they are also true to science, history, and experience. Everything grows out of one fact: God created our world. By what process science can try to discover. But life once established in our world broke apart. Men violated the laws of their own being. To mend the breaks God sent his own Son. A striking sentence explains man's freedom, "Man is free to go wrong in this world, but he is not free to go wrong *and* come out right." He comes out right only when he gives his full allegiance to the Highest from the most powerful of all motives—Love.

To many whose minds are cluttered with fragmentary and unrelated ideas of life, this book will be as a clearing wind. N. A. MERRITT.

A Preface to Prayer, by Gerald Heard. New York: Harper, 1944. 250p. $2.

Emphasis upon the scientific method has brought our society near the point of exhaustion, says Gerald Heard in this book. "The union of all who pray and who by prayer grow in love and understanding," he believes, "may yet prove to be the basis of that universal Church which is mankind's hope." Thus he would "unite any who pray with all who pray." He writes here especially "for those who have ceased to pray."

A. P. GUILES.

Christian Behaviour, by Clive Staples Lewis. New York: Macmillan, 1944. 70p. $1.

This is a collection of twelve ten-minute broadcasts which interpret, in the setting of the Christian religion, the four pivotal virtues (prudence, temperance, justice, and fortitude), and the three theological virtues (charity, hope, and faith). Mr. Lewis succeeds to a considerable extent in making accessible for the general run of people, certain facts of our faith which have become covered over, or embalmed in word-symbols which have been lifeless or unreal. A. P. GUILES.

The Romance of the Ministry, by Raymond Calkins. Boston: Pilgrim, 1944. 253p. $2.

Here is one of the best available volumes on the general work of the Christian ministry, an absorbing and instructive book that pictures the tasks and rewards of the pastorate in glowing colors. As a faithful shepherd and distinguished preacher and author, Dr. Calkins is unusually well qualified by training, experience, sympathy, and literary gifts to deal with so important a theme. Older men in the ministry as well as theological students will find the book fruitful reading and a stirring call to renewed devotion in a sacred calling.

The chapter headings, couched in Biblical phrases, indicate the range of topics treated: "A Workman That Needeth Not to Be Ashamed," "Fishers of Men," "I Taught You Publicly," "And From House to House," and "The Keys of the Kingdom." Little wonder that this is a selection of the Pulpit Book Club. The format is very attractive and the cover design symbolizes Jeremiah's message of the Rod of the Almond Tree that seems dead one day yet blossoms the next.

(We are very happy to announce that Dr. Calkins has also edited the autobiography and addresses of Daniel Evans, a volume that will be published in the early fall.) VAUGHAN DABNEY.

Decision and Destiny, by George Arthur Clarke. New York: Revell Company, 1943. 143p. $1.50.

In eighteen expository sermons based on familiar Bible characters—nine from each Testament—the author elaborates and illustrates his central thesis that individual decisions often shape the destiny of men and nations. The bold purpose of Moses to free the Israelites, the determination of Nehemiah to rebuild Jerusalem, the passion of Daniel for religious liberty, the obedience of Paul to the heavenly vision,—all these decisions have affected the course of human history. Likewise, a wrong decision, as in the case of King Saul or the Rich Young Ruler has ruined the life of many an individual.

Expository preaching need be neither dull nor irrelevant, if it follows the pattern employed by Dr. Clarke. The Biblical material is clearly and accurately set forth and is related to present day situations; the sermons are vividly illustrated and press home the truth upon the consciences of men and women of today. The author is unusually gifted in the choice of words, as the title indicates. These sermons reflect wide reading and spiritual conviction. The book is a worthy companion volume to the author's previous contributions—"The Purpose and The Hour" and "The Pathway of The Cross." The dedication reads thus, "To those of our fellowship in service in many places for God, for Loved Ones, and for Country." VAUGHAN DABNEY.

The Altar and The World, by Bernard Iddings Bell. New York: Harper and Brothers. 148p. $1.25.

This little book on corporate worship by a distinguished priest of the Episcopalian Church deals specifically with the social implications of the Liturgy in the Book of Common Prayer. The author seeks to rescue the Liturgy from its individualistic perversions by proclaiming its truly communal nature. He insists that worship inspires men to undertake the high social and redemptive task of so loving the world into goodness that the Kingdoms of the world shall become the Kingdoms of our God and of His Christ.

The fourteen chapters in the book follow the steps in the service of Holy Communion, beginning with the Kyrie Eleison and moving through the Communion to the Dismissal. Dr. Bell discusses the history and present day significance of each section. For example, in the chapter on the Offertory, attention is called to the ancient custom whereby each family on entering the Church, gave something they had grown or manufactured in exchange for a piece of bread which they handed to the priest, who in turn laid it on the altar to be blessed and become the Body of the Lord. So the common task was sanctified!

A careful reading of this suggestive book by free church ministers will enable them to evaluate their own services of worship in the light of Dr. Bell's searching social and spiritual challenge. The needs and problems of a broken world *must* be brought unto the altars of God if mankind is to be redeemed.

The Appendix contains the entire Liturgy, which is especially helpful to those unfamiliar with the Book of Common Prayer.

VAUGHAN DABNEY.

On Beginning from Within, by Douglas V. Steere. New York: Harper, 1943. 149p. $1.50.

There is one emphasis in this book which is greatly needed. It is suggested in the title itself. Many of us are led to ask in these days, How can we have a better world without better people? It must begin within the individual. This is not, however, the direct purpose of the book. It is written in the interest of the mystical order which must live on in a world of disorder. A place is needed for the cultivation of the devotional life. So these pages are well worth reading and pondering. The book is a real contribution to this type of literature. It illustrates, however, a common tendency in many of our modern books on religion. It is overloaded with citations and quotations, with the result that the contribution which the writer has to make is more or less scattered in a compendium. The illustrations and quotations are marvelous but what we want is what Douglas Steere has to say himself. The valuable part, therefore, is in telling us how it is to be done now. The book is full of hints and this is the best part of it.

E. C. HERRICK.

The Race Question and the Negro, by John LaFarge. New York: Longmans, Green, 1943. 315p. $2.50.

A distinguished Roman Catholic leader in the field of race relations gives us a new edition of his detailed and timely study of the Catholic doctrine on interracial justice as it affects white and Negro relations in the United States. His treatment, admirable in its simplicity and straightforwardness, is thoroughly grounded in the doctrinal sources of Catholic theology, Christian ethics, and human law and jurisprudence, and in the factual sources of history, the inductive human sciences, and research. Rather than attempting to persuade people to agree with his conclusions quickly, LaFarge points the way he is confident people will believe a decade or so hence concerning, among other things, the global implications of racism, segregation, social equality and intermarriage, opportunities for education and employment, and ways of meeting and answering human foibles and fallacies concerning race. The program of action known as Interracial Justice will bear thoughtful study by all who work to combat race prejudice and to establish social justice.

WILLIAM KEYS.

The Judgment of the Nations, by Cristopher Dawson. New York: Sheed and Ward, 1942. 222p. $2.50.

In the first part of his book the well-known Roman Catholic sociologist discusses the disintegration of Western civilization. He sees its deepest cause in the loss of spiritual unity. After the Roman Empire declined, Christianity was the basic and uniting factor in the emergence of a new culture and civilization. But then the cracks appeared in the structure of Christendom: the schism between the Eastern and Western churches, the division between Catholic and Protestant Europe, and finally the internal cleavages of Protestantism itself. Liberalism failed; indeed, it paved the way for the rise of the totalitarian states. The League of Nations failed because it hung suspended between power politics and cosmopolitan liberalism. The secularization of Western civilization led to the worship of science and power.

Dawson sees the hope for the future in a return to religious unity; a re-vitalizing of the sense of vocation in individuals without which our mechanized civilization will degenerate into a soulless slavery; and the creation not of a new League of Nations, but a League of Federations, such as the British Empire, the USA, and the USSR, already are. He believes that a United States of Europe is the only solution which would reconcile "the national freedom and cultural autonomy of the Western European peoples with the tradition of European unity and the needs of world order." In such a scheme the future world organization would not be a colorless internationalism, a soulless superstate, but a living organism of individual nations and federations, each of which would have a definite sense of vocation concerning its specific mission in the world.

Protestant readers may not agree with all the conclusions of the author, but they will be stimulated by this thought-provoking book.

HERBERT GEZORK.

Christ and Christian Education, by William Clayton Bower. Nashville: Abingdon-Cokesbury, 1943. 128p. $1.

Masterful in brevity, this volume is a significant interpretation of the ideals and procedures of modern Christian education by one of its most competent exponents. Pointed contrasts emphasize the differences between the spirit, content, and method of traditional Christian education and the spirit, content, and method of Christ in his teaching ministry. The functional concept of Christian education, greatly expanded by increasing knowledge of social and psychological processes, has been winning its way to such an extent that "in no aspect of the life and thought of the church has greater progress been made than in its educational endeavors during the last half-century." More Biblical material vitally related to the experience of the student is being used than formerly.

The author sees serious limitations in the contemporary agencies of the church at work in the field of religious instruction and advocates that the public school teach the subject matter of religion as a phase of culture and use the resources of religion in its program of personal counseling. He recommends exploration and experimentation on the level of the local community where parents, teachers, churchmen, and representatives of the social agencies will come together and determine to pool all their resources for the total education of their children and youth. A new volume by this same author, *Church and State in Education,* treats forcefully of this proposal and will be reviewed in a later issue of the BULLETIN. WILLIAM KEYS.

John Amos Comenius, That Incomparable Moravian, by Matthew Spinka. Chicago: University of Chicago, 1943. 177p. $2.

Comenius has never had full justice done to him by the biographers. This study is most welcome. In a carefully documented study this great father in the church comes to his rightful appraisal. He is a notable figure in the history of education and of the church. Spinka characterizes Comenius in Chapter IV as "The Teacher of Nations and the Prophet of Ecumenicity." That is the recognition which is due him today. What we need now from Professor Spinka is a biography which will place Comenius in the imagination of the church and establish him in the living tradition of our day. The church of today needs to know Comenius. J. P. BERKELEY.

THE SOUTHWORTH LECTURES ON CONGREGATIONALISM

The Southworth Lectures on Congregationalism will be given on April 26, 27, and 28 by Dr. Albert Peel of London, prominent British Congregational Minister and Editor of the *Congregational Quarterly*. The first, third, and fourth lectures will be at 9:45 A. M. on each of the three days; the second will be at 4:30 P. M. on April 26. They will be given in the Chapel. Guests are most cordially invited.

Please address all correspondence, books
for review, and other communications to

John H. Scammon
Chairman, Editorial Committee
The Andover Newton Theological School Bulletin
169 Institution Avenue
Newton Centre 59, Mass.

COMMENCEMENT DATES

Because of the Summer Session, which begins June 5, Commencement comes a week early. Baccalaureate Sunday is May 28; Alumni Day and Graduation, May 29.

IN THE NEXT ISSUE

The next issue will be the Commencement number, and will carry as complete a story of the Anniversaries as possible; there will also be a list of significant books of 1943, one book being recommended in each field by a faculty member representing that field.

LEVEL
ONE

Andover Newton Theological School Bulletin

Southworth Lecture Number and Commencement Issue

June, 1944
Newton Centre, Massachusetts

THE ANDOVER NEWTON THEOLOGICAL SCHOOL
BULLETIN

VOL. 36 JUNE, 1944 NO. 4

EDITORIAL COMMITTEE
JOHN H. SCAMMON JOHN W. BRUSH WILLIAM W. KEYS, II

THE INNER ROOM

By CHAPLAIN PHILLIPS B. HENDERSON, '41
(Stationed at Freeman Army Air Field, Seymour, Ind.)

I

I have a room within my heart,
A place where I escape the busy mart
Of life and all its cares.

II

A room where I can steal inside,
Secure, apart from all the world to hide
From other men and self.

III

'Tis there that I can always see
Myself, proud, sinful as can be
And ask forgiveness sure.

IV

Oftimes I meet my Father there
As He comes in to hear and answer prayer
And bind all grievous wounds.

V

I need this room within my heart
Where I can meet my Lord and do my part
In cleansing mind and self.

VI

You have a room inside of you,
Pray go within to find a life that's new
For God will meet you there.

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THE BACCALAUREATE SERMON

By President Everett C. Herrick

(An abstract)

> "Where there is no vision, the people perish."
> —Prov. 29: 18a.
>
> "Where there is no vision, the people cast off restraint."
> —American Revised Version.

THIS sermon is an application of the text to practical views of life. *Liberty* is a view of life. What a vision this is in the souls of men! What brave and patriotic words and deeds it has evoked! Philosophers have speculated about liberty from Plato to Hocking. The history of the philosophy of freedom suggests a book that some one might write. And the poets most of all: what an anthology could be made of the songs of freedom—the Marseillaise of Freedom. We are in great danger of losing the vision of liberty when its enemies are on us, when only the vision can save us.

I had to go shopping one day. I am not an experienced nor a willing shopper. I found myself involved in a good deal of difficulty. I am not going to tell you what I thought. What brought me to repentance was the conversation of two women. You would think the only thing that really matters to them was the inconvenience to which they were being put. If that is what liberty means to the people of our country, we are lost no matter who wins the war! And are we not all waiting eagerly for the day when we can buy gas without coupons? There are people already who have cast off restraint; so we have black markets and new kinds of bootlegging. I have a friend on a ration board who told me about some sugar which was consigned to a vacant lot. More than one thousand cases of liquor, valued at approximately $30,000 and on which federal authorities charged $8400 in taxes have been evaded, were seized Friday in the vicinity of Davis Square, Somerville. Liberty is restraint, now and forever; Liberty is self-restraint! It is not law, but vision that preserves it! Where there is no vision of liberty the people cast off restraint.

I want to speak of something else that troubles us. It has to do with youth. *Juvenile delinquency* until recently was a sociological term. Each of three institutions—the school, the church, and the home—can hold the others accountable. In education we may say it is too much theory and too little vision. And when there is education without vision the students cast off restraint. That is true from Junior High even to the theological school.

But certainly that which is truly basic is the home. There is no ideal in all our thought more beautiful than a Christian Home. Take your

Bobby Burns and read "The Cotter's Saturday Night." It is one of the classics of English literature. When there is no vision in the home the children cast off restraint. The delinquency is not juvenile. It is adult.

An outbreak of anti-Semitism in Dorchester is not juvenile delinquency. It is a break-down in the American home and even more in American churches.

Of all things this applies most to the *church*. By the church I mean your church. The church should give us vision and it does. But the vision is not enough. It has to be translated into everyday language and action. What is it that is lacking in our churches? To use a familiar phrase: it is the sense of responsibility.

I have visited a great many churches. I have come to have great admiration for men and women who feel responsible for their church. There are many laymen who have a greater feeling of responsibility than the minister himself. I am not saying this in disparagement of my brethren. I am only saying that there are laymen and lay women who sometimes surpass us in simple devotion and who put us to shame. I am not sure that some of us, if we were not paid, would support our church on a voluntary basis, as faithfully as do some of our people. But look at it on the other side. There are the people who don't have it. There is the deacon who doesn't show up for Communion. There is the class of boys without a teacher. Young people may be bad but they are not so bad as their elders.

It takes time to grow this quality.

There never has been anything finer in our church life to suggest the vision of Christian fellowship than the church covenant. It links vision and obligation. It is significant that we have all too often abandoned its use. We have lost the vision and cast off the constraint of voluntary obligation.

There is a very real sense in which *Christ* is a vision that comes to our souls. I should like to make it my climax and to present it in Pauline doctrine. I should assume that there were Christians who said, "Who is this Paul? He wasn't one of the disciples. He never saw the Lord." That is why he defended his apostleship. "Am I not an apostle? . . . Have I not seen Jesus Christ our Lord?" "He was seen of me also . . . I am the least of the apostles."

Didn't that happen to you? What a tragedy if you should lose *that* vision! As there is a Damascus Road for us all, so there is a heavenly vision for us all. I believe in you and in the sanctity of your call. I am certain that the words of Jesus to His disciples will be fulfilled in your life if you are faithful, "In the world ye shall have tribulation. . . ." When you meet your own Agrippas I pray that you may stand like Paul and say, "I was not disobedient unto the heavenly vision." He said something else: "The love of Christ constraineth us . . . He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." It constrains us all.

Let me summarize: No vision of liberty—the people go wild and the demagogue comes. No vision of the Christian home—the parents throw off restraint and the children go wild. No vision of the church as a fellowship of faith, the fountain of human brotherhood in the spirit of Christ—the people throw off restraint and forsake God. No vision of Jesus Christ—and the grace of willing sacrifice, the habit of faithful service, the self-imposed obligation disappears. Therefore we should seek above all else in these dark days to possess and to communicate the vision of Christ which you and I believe is man's last and greatest and surest hope.

CONGREGATIONALISM'S CONTRIBUTION TO THE WORLD

By Albert Peel, M.A., Litt.D., London, England

Southworth Lecture, 1944, Part Four

IN BEGINNING this lecture, I am very conscious that the treatment must be very much foreshortened, and much, such as the influence of Holland, must perforce be omitted. In the Army Debates, 1647-9, is a microcosm of future conflicts between the various wings in the Puritan group. To deal with this aspect of the subject adequately, I ought here to lift bodily the one hundred page Introduction to Professor A. S. P. Woodhouse's admirable *Puritanism and Liberty,* and follow it by excerpts from the four hundred pages of the Debates and relevant contemporary literature which follow. The tension between different points of view there revealed is one which has not yet been resolved; indeed, it almost seems to be inherent in democracy. Another example can be seen in seventeenth century America in the varying degrees of popular government, in Church life and community life alike, in Massachusetts, Connecticut, and Rhode Island. A careful study of the Debates is essential for any student of the subject. I can only commend Professor Woodhouse's work to you and all too briefly mention points in it specially pertinent.

Professor Woodhouse rightly says that "the cultural and disciplinary value" of intense "Bible study, formal theological reasoning, and eager and disputatious searching into the purposes of God" has often been overlooked. Not only was "the Puritan's whole conception of liberty deeply coloured by his religious thought," but his practice of liberty took its rise in his religious life. Mr. Woodhouse speaks of the democratic achievement of the rank and file of the Army in creating their own leaders and in electing "Agitators" by regiments. But that achievement would be nothing unusual to men accustomed to elect ministers and deacons, and the whole of the Debates have the atmosphere of a lively church meeting in any Baptist or Congregational church. In the discussion men of all ranks stand on the same footing, and there is great variety of view; thus their opinions on Church and

State range almost from Genevan theocracy through absolute separation (almost to the Quaker position) to acceptance of the magistrate's power in ecclesiastical causes, even if carefully delimited. On many other topics there is similar divergence of opinion. The most notable—certainly the one to which most attention has been directed in our time—is the relation of property to democracy: should all men have a say in the affairs of State or only those with a property qualification, "a stake in the country"? On almost all subjects, the underlying issue is whether a pure democracy is possible: has a man civil rights in virtue of his manhood, even if he be landless and moneyless and workless, or must he possess some additional qualification? And if there is compromise, is the result democracy or something else?

If the Independent Churches were a school of training in democracy, so their emphasis on the Covenant played an important part. Here we cannot do better than use Professor Woodhouse's own words. After quoting the Covenant from Robert Browne's *True and Short Declaration* and the Presbyterian Robert Baillie's view that the Covenant is "the distinguishing mark of Congregationalism," he says:

> "It remains broadly true that Congregationalism, in its different forms, by emphasizing the idea of the covenant, preserved the possibility of a free and democratic church order, and of its influence in the civil sphere, between which and the ecclesiastical there is constant interaction. The classic example of a social contract modelled on a church covenant is the civil covenant of the Pilgrims . . . Familiarity with the idea of the covenant, and with the principles that it embodied, have a common ground for agreement—and for argument—among the Puritans of the Centre and the Left. By analogy it had helped to establish in the civil sphere the doctrine of the social contract and government by consent. And it provided in the covenanted churches the models of organization in different degrees democratic. Its influence is widespread and pervasive."

The problem posed by what Professor Woodhouse in some specially useful pages calls "segregation," and which we call "the principle of the gathered church," is apparent. Here again there was a great variety of views. The strictest and most logical of the Puritans of the Left recognize that "the ideal of the 'holy community,' pure in doctrine and exemplary in life is . . . applicable to, and attainable by, the elect alone; and it operates within the limits of a voluntary religious community made up of visible Saints, with no attempt to influence the State save by exhortation and example." God has determined the elect, and man must not interfere; "he must not, for example, through mistaken zeal, try to bring natural man under a rule meant only for the elect." But this would have the result of limiting *equality* to the elect members of the congregation alone, who would be superior to the unregenerate masses. Others were by no means prepared to accept this passive attitude. The masses must be made to conform to the standard of the godly. As Troeltsch says, "The non-elect and the unbelievers are disciplined for the glory of God and the peace and welfare of the Church." But what then becomes of liberty?

In the Debates we see the definite application to government of the democratic principle in religion, and then the emergence of economic implications. Perhaps no words have been more quoted in the last ten years in Britain than Colonel Rainborough's "the poorest he that is in England hath a life to live as the greatest he." Spoken with reference to assent to government, this could not remain limited to politics—the Diggers, the Left Wing of the Levellers, as the Levellers were the Left Wing of the Independents, would see to that. To quote Professor Sabine, whose edition of Winstanley's works is so timely—the Diggers regarded the political revolution as "an opportunity to bring about economic equality, to lift the burden of poverty from the masses." Here is the new note as struck by Winstanley:

> "To this very day poor people are forced to work for four pence a day, and corn is dear. And the tithing priests stop their mouths and tell them that inward satisfaction of the mind was meant by the declaration that 'the poor shall inherit the earth,' I tell you the Scripture is to be really and materially fulfilled . . . You jeer at the name Leveller . . . I tell you Jesus Christ is the head Leveller."

Economic freedom is necessary to "full Commonwealth Freedom," Winstanley insists, and he and his followers began their digging to show the right of the people to the fruits of the earth. The experiment was short-lived, but they were pioneers; as democracy had passed from religion to politics, now it was to pass to economics—"food and wages," Edman says, "were being added to the agenda of liberty and representation," and it is still true, in Sabine's words, that "economic exploitation is the problem which a democratic society has to solve."

We have passed beyond the period of the Army Debates, but it will be well to continue to follow this economic stream now we have met it. It is strange how it goes underground, and not least so in the life of the Congregational churches. I doubt if any one of the standard histories of Congregationalism so much as mentions the Diggers and the economic question they raised. How did it come about that the churches which were instrumental in establishing freedom within their own borders and transferring their ideas to the political field should have shut their eyes to the economic implications of their own principles? It is no justification to say that all Christians were the same, that Cobden declared:

> "We advocate nothing but what is agreeable to the highest behests of Christianity—to buy in the cheapest market and sell in the dearest,"

and that even Gladstone was amazingly blind, or passive, to the conditions in which his fellow countrymen lived and worked. The pioneers of democracy and religious freedom and their successors should have done better.

The reasons are no doubt many and varied. Energies were canalized in other directions. If men's souls were being lost, damned for all eternity, the most urgent thing was to save them, and evangelism at home and abroad was the primary task; in this way even so glorious a movement as the Evangelical Revival played into the hands of the possessing classes at the same time as the excesses of the French Revolution strengthened the powers of law and order.

The older Nonconformity had not only tended to become middle-class and respectable—it is strange to us now to see how "respectable gentlemen" was the finest testimonial to a meeting nineteenth-century newspapers could furnish — but was zealously engaged in securing political freedom and removing Nonconformist grievances.

The history of the attitude of the Church and Christians to the political and social life of the community remains to be written. Newman had said, but with little effect: "The Church was framed for the express purpose of interfering, or (as irreligious men will say), meddling, with the world."

When forty years ago John Clifford and Silvester Horne began to proclaim a social gospel, they were denounced by the bishops for introducing politics into the pulpit. Now we have changed all that. Archbishops stump the country with much more radical proposals than those of the political parsons, and there are Papal encyclicals, Cardinal's sermons, and Church pronouncements on all manner of social and economic topics. You remember the smart journalistic comment on one of the Archbishop of Canterbury's theological statements—that the Archbishop would be well advised to leave theology alone and stick to economics! The idea that Christianity has reference to the whole of life is now generally accepted except by those buried in ecclesiastical dugouts. Sometimes, however, the old notion that the Church has no business with politics and economics crops up in strange places. The Reverend George F. Macleod, for example, a pioneer in his own field, is reported as saying: "Christian ministers are not here to put the world right, they are here to lead people in glorifying God." Perhaps Dr. Macleod was thinking specially of the functions of the ministry, and we admit, of course, that it is easy for ministers to neglect their primary duty, and rush about the world supporting social reforms and advocating this nostrum or that, often making fools of themselves in the process. But ministers are to be God's faithful messengers, and at times they must cry, "Woe unto them that lay house to house and field to field!" In short, they must show the world what is wrong, and demand in Christ's name that it be put right. People can be so starved, hungry, oppressed, and brutally treated that, no matter how courageous and devout they may be, they cannot glorify God. Jesus Himself said, "Give ye them to eat." And the business of ministers and of the Church is to obtain the social conditions of freedom, to press back the bounds of fear and want so that men may have a full life. So will they be the better able "to glorify God and enjoy Him for ever." By this time, it is to be hoped, Mr. Henry Ford has revised his dictum that "All men want is to be told what to do and get paid for doing it." This is but an extreme example of the danger of a world where size predominates—the danger of the depersonalization of the individual. It is to be found not only in the great mass-production works, such as Mr. Ford's, but in the great nation, where the link between the voter and his representative in Parliament or Congress is very slight, and the elector's influence on legislation so infinitesimal that it does not seem worth while to him to record his vote. It is found in the Church, even in the Churches that claim to be free and independent. A man can feel he is playing his part in the life and work of a small church, but what responsibility has he in the work of the great denomination to which his church belongs, whose affairs are transacted in New York or Boston by committees which meet at such times that no man can attend who belongs to the class to which Jesus Himself belonged? A working carpenter or two would be a Godsend on some committees I know! Trade unionism has the same problem, while it has been found that even organizations established to help mankind, grow so huge and remote that they crush the life out of those they were founded to help, and all humanity out of their administration.

So the fight for the individual has ever to be waged. The American workman has endeavoured to save his self-respect by refusing to be called a "hand"; the advertisement in the United States is "Help wanted," not "Hands wanted" or "Man wanted." But when a workman sells his labour he realizes he is selling someone the right to "boss" him for a certain number of hours a day; this was tolerable when the "boss" was known to him—maybe a fellow craftsman who treated him as a human being; but now the "boss" is remote and unknown. The workman, therefore, to keep his self-respect and prevent himself becoming a mere cog in the machine, asks for a share in the control of the business.

We have left other aspects of the subject far behind in following the course of this economic stream. It has revealed that even the Left-Wing Protestants put bounds to the idea of democracy. Meanwhile it should again be emphasized that all along they were not failing to make substantial contributions to society along the lines we have already seen in the sixteenth century.

1. All the time they were setting a pattern for a democratic society. Within their groups men were held in mutual regard, joined in free discussion, and shared common responsibility. Here all were cared for, all were equal.

2. All the time they were growing generations of men, reliable, dependable, responsible; Cromwell was but the outstanding example of a type. These men were ready to take their part in local government when the opportunity came, and to lead in all radical movements for reform. The rise of Methodism, with its lay preachers and its class

meetings, reinforced the older Nonconformity in training men for responsibility. The first generation at least of the men who formed the trade unions, the cooperative societies, and the Labour Party came from the Nonconformist Churches.

3. As their numbers grew, they began to experiment on a wider scale to find a balance between freedom and fellowship, independence and co-operation. From the beginning of the nineteenth century, Baptist and Congregational Churches began to form associations or unions, first for counties and then for the country, whereby strong churches could help the weak without sapping their independence, and all could unite for specific tasks. The history of the Congregational Union of England and Wales, to take the example best known to me, is the long and still unfinished story of a democratic experiment. Its first Secretary thus outlined the task that confronted it:

> "Whatsover pertains to the internal and separate affairs of any church, let that church alone transact and determine; whatsoever any one church can do for the common cause of religion by its own independent unassisted efforts, that let it do, without help and without interference. Whatsoever can be effected by the united churches of a set district or county without external aid or wider combination, that let this limited and local organization undertake as its proper department; but if there still remain energies to be developed, objects to be accomplished, and mutual help to be given and received by a confederation at once more extended and more central, yet free and unobtrusive on freedom; then let the sacred cause of truth and salvation as served by the Congregational denomination have—as indeed it needs—whatsoever resources can be thus secured on its behalf."

Its new constitution in 1904 gives a more detailed definition of the things the constituent churches could best do alone, and those they could best do together. There is some ground for fearing that even here the earlier process may be repeated, and the organization stifle the life of the constituent churches. But the ideal as outlined—with the duties of the individual Christian, the individual church, and the union of churches adumbrated and balanced—applies to all democratic society; at a time when the State or national government is encroaching more and more on the domain of local government as well as on individual liberty, it is well to bear it in mind.

Thus the failure of the Independent witness along some lines, and its success along others, has brought us to the present day. The world has again reached a situation, perhaps more clearly defined than ever before in its history, when the true balance between the individual and society must be sought, or, perhaps it is better to say, the form of social organization which best enables the individual to live a full and free life. "What are the best traffic laws to enable all individuals to travel swiftly without danger on their lawful occasions, the measures that will control the liberty of the road-hog and the jay-walker for the good of all?" is an illustration of the problem confronting mankind. Here is the duty—and maybe the salvation—of the Churches, to show how in a highly organized community the individual may have freedom to develop his personality, as he had in the early Independent Churches. Can the Churches recover the atmosphere, the élan, of those days when Christians knew what they were fighting for and loved what they knew, and were a band of brothers, happy warriors indeed? If the Churches fail, and nothing takes their place, the outlook is grim indeed. Unless there is some faith that will secure the sanctity of individual personality, in fighting totalitarianism we shall become totalitarian ourselves; or we shall gain security and leisure for all in a society which makes man an automaton in a Brave New World. We shall win the world and lose our own souls. What is the point in securing freedom if there are no live men to enjoy it? It is not much use having freedom of worship if we do not know what to worship; it is no good having freedom of the Press if we have nothing worth while to print, and if Cecil Day Lewis's cynical description of Fleet Street be true—"the hum of printing presses turning forests into lies."

In some ways the task facing mankind today is vastly more complex and difficult, but in one way at least it is more easy, than ever before: we know now that as peace is one and indivisible, so "the world is our parish." Our task is to universalize the belief in the value of the individual. You remember the refrain in President Roosevelt's "Four Freedoms":

"Freedom of Speech everywhere in the world.
Freedom of Worship everywhere in the world.
Freedom from Want everywhere in the world.
Freedom from Fear everywhere in the world."

The world? But the world is now a small place; you can breakfast on one side of the Atlantic in the morning and dine on the other in the evening. The commerce, the politics, the wages and hours, of a people in another continent might upset all the careful plans and policies of individuals and States ten thousand miles away. Men refused to heed John Donne's sombre words:

> "No man is an island entire of itself. Every man is a piece of the continent, a part of the main: and if a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were. Any man's death diminisheth me, because I am involved in mankind. And therefore never send to know for whom the bell tolls: it tolls for thee."

But now even the most stupid and stubborn must recognize the truth spoken by a character in one of Hugh Walpole's novels: "No one of us can move any more—can sigh or sneeze, cough or whisper—without disturbing the rest of us." No longer can it be maintained that the internal politics of one State are not the concern of another. A nation trained for aggression, sunk in apathy, or bemused by appeasement, may plunge the world into disaster and war, even as one careless person may spread an epidemic or a fire over a wide area.

Thus the Peace, when it comes, must be a peace for all over the world. When the news of the Atlantic Charter flashed over the air, the immediate reaction in India was, "Does this apply to India?" Your peace must not be merely a peace for Europe—or for white men. Recently a good many people in Britain have been reading Mr. Herbert Agar's *A Time for Greatness.* Mr. Agar has never lacked courage; I remember reading the report of a speech he made to a Rotary Club in Canada before his country entered the war, when he said, "I've come from the home of the free to the land of the brave. As long as you guys go on being brave we shall go on being free." The American people slowly came to see that the Atlantic has shrunk to a river crossable in a few hours, and that were totalitarianism established on one bank, democracy could not remain secure on the other. Today no country can disinterest itself in another country, no continent in another continent. In this book, Mr. Agar gives warning:

> ". . . While the Javanese Nationalists hate the Japanese they have no intention of living after the war in a world where the old colour lines are permitted. 'Count us up and think it over,' they said to Mr. Abend. 'There are 450,000,000 Chinese; 340,000,000 natives in India; in Thailand and Indo-China are another 32,000,000 people; Burma and Malaya have more than 20,000,000; we in the Indies are 70,000,000, the Japanese are 70,000,000, and the Coreans nearly 25,000,000 more. . . . If we are betrayed by the eventual peace, then some Asiatic nation will arise as a genuine and unselfish emancipator, and the ensuing conflict will make the present war seem like only an amateurish rerehearsal.' At the end of such a war the white man would find himself in the Jim Crow seats."

All over the world, therefore, is the concern of all in the world. The Christian is enjoined to love his neighbour as himself, or, in the terms of these lectures, to treat him as a person. Now all the world is my neighbour, and the next continent is next-door. It is comparatively easy to be unselfish in the family—but that is only selfishness at one remove. It is possible—though history shows it is far from easy—for a group of like-minded people to live in community. But we are to remember that the South American peon, the Chinese coolie, and the Russian moujik are our neighbours whom we must love as ourselves. The sensitiveness of Edna St. Vincent Millay must become natural:

"A man was starving in Capri,
He moved his eyes and looked at me.
I felt his gaze, I heard his moan,
And knew his hunger as my own."

Can the Churches show men the way to do this? Too often they have taken the easy way of obeying regulations and performing ritual rather that of sacrificial service. It is far easier to keep the Sabbath than to love one's neighbour, to "do as we did last year" than launch out into the deep. Now the urgent need is for the Churches to translate the fundamental Christian demand into categories of a narrowed world.

No longer is it a question of building Jerusalem in England's green and pleasant land; it is the kingdoms of the world that are to become the Kingdom of God. There are no limited objectives in this campaign.

And here we touch an aspect of the subject which Christians in Britain, and to a certain extent in the United States too, are apt to forget—that the continent of Europe has in large measure lacked the element in its religion, politics, and society which the Free Churches in Britain have contributed. Those of you who have had to do with devout Christian refugees—say, from Norway—are aware how instinctively they turn to an Established Church, and shrink from associating themselves with Churches of the "sect type," which have a flavour of schism. A year or two ago some of us were urging on M. Maisky, the Soviet Ambassador, the wisdom—to put it at the lowest—of establishing real religious toleration in Russia, and so removing any stop in the minds of people in Britain and the United States in giving all-out help to the Soviet Union. It soon became evident that to the Ambassador Christianity meant nothing but the Orthodox Church, which, with its association with superstition, its adherence to tradition, and above all, its active as well as passive opposition to the Soviet régime, was regarded as an enemy of the State. Christianity as we know it in Britain and in North America, with denominations which, with all their shortcomings, have been in the forefront of the fight for civil and religious freedom was altogether outside the Ambassador's ken. This is coupled with the fact that, as the Rev. Hans P. Ehrenberg has just reminded us in his moving *Autobiography of a German Pastor,* "whereas you in England regard the State as something which is there for the benefit of the individual, in Germany the individual is considered as existing to serve the community." And not only in Germany.

> "How many of us remember that the Protestant Churches in Europe constitute only 17 per cent. of the population, and of this 17 per cent. the Lutherans are 12.7, the Reformed 3 per cent., and Baptist and Methodists together less than 1/5 of 1 per cent.—less than 1 million of 450 million."

Another illustration of this may be seen in a violent onslaught on Christianity just made by the eminent Jew, the historian of medicine, Dr. Charles Singer. In *The Christian Failure,* Dr. Singer builds up an impressive case on the persecution, cruelty, and intolerance which have marked the history of the Church, in order to belabour modern Christians for their failure to resist the oppression of the Jews in Germany since Hitler came to power in 1933. I am not disposed to defend the Church, for its failures either in the distant or in the immediate past; indeed, it should do the Church a great deal of good to observe how its record appears to an unsympathetic critic from without. I am concerned to point out that never once in Dr. Singer's pages is there any sign that he is aware of the existence of Free Churches which have opposed totalitarianism and fought for centuries for freedom in religion. Not all Christians have echoed Luther's opinions about the State, or about the Jews; not all have been as equivocal as the Vatican, or as acquiescent as the German Churches; and not all have been lacking in sympathy with and practical support of the oppressed Jews. A little less passion and a little more science, a little less prejudice and a little more objectivity, would have saved Dr. Singer from overstressing a case Christians would be wise to heed. Granted that by the side of the imposing organizations like the Roman Catholic and Orthodox communities, the Free Churches of Britain seem very small, yet their influence is considerable, while if Dr. Singer had deigned to glance across the Atlantic, where millions of Jews have found asylum—and some of them fame and fortune—he would have found, say, in American Methodism an expression of Christianity the power of which in the world today is comparable to, and perhaps even greater than, that of the Eastern Church.

In conclusion, we attempt nothing so ambitious as outlining a strategy of campaign for the army of Christianity. But one or two tentative suggestions are possible:

1. The Churches must still continue to set a pattern of democracy to the world. They must be composed of saved men and women, united for worship, fellowship, and service, endeavouring by discussion and exchange of views, as well as by prayer, to ascertain the Will of God. In their harmony and tolerance they should set an example to those who are without. "See how these Christians love one another" must not be said in scorn and irony, but as a sincere if maybe reluctant tribute. This is what I mean in the phrase "inevitable Congregationalism" — that whatever be a Church's organization, its strength, its real life, lies in the core, the small group of people, who not only live exemplary private lives, but also by their mutual tolerance and constant readiness to serve set an example to the rest. The pattern must be manifest not only by each Church in its internal life, but by them all in their relations with each other. They must show the world that authority and liberty can be reconciled, that freedom and fellowship can be combined, and that independence and co-operation are not necessarily antagonistic. By this constant and sustained witness the Churches will do more to win the world to the democratic way than by any other means.

2. In striving to universalize the democratic principle, the Christians must insistently emphasize that their members can never again live their lives in compartments. They must ever be reminded that the way they earn their money, spend their money, invest their money is a Christian responsibility; your Rhodesian copper shares, West Africa gold shares, Java rubber shares show whether you regard men in Rhodesia, West Africa, Java as your neighbors. Never again must

the Church disinterest itself in the conditions under which men live in any part of the world.

3. This involves constant witness to what we have called the fundamental Christian principle—the value of every individual. It is so easy for us if we happen to live in comfortable surrounding ourselves, able to bring up our children in decent conditions, to forget the glaring inequalities even a so-called Christian land offers. In 1938 the infantile mortality of the township on the outskirts of London where I live was 27 per 1,000; in Bow ten miles away it was 60. Why should a child born in one place not have the same chance as a child born in another? You remember how, after the death of one of her children, Margaret MacDonald said the statistics of child mortality had become unbearable to her: "I used to be able to read them in a dull sort of way," she said, "but now I seem to know the pain behind each one." Again, it is so easy for us, if we have had the privilege of secondary and university education, to forget that probably 80 per cent. of those who were in elementary school with us were just as fitted as we were to benefit by the opportunities which came our way. If the Churches cannot keep the consciences of their members ever sensitive, their minds ever alert, on such points, they are failing in their obvious duty, to say nothing of their high calling. Women the world over—what a long way we have to travel before in all the world it is recognized they are precious souls, the equals of men! Negroes in America, natives in Africa, villagers in India—we need reminding constantly that each is of value. A famine in China should come home to us as so many individuals suffering, starving, dying.

4. This involves, as I have just hinted, a concern for education. A democracy is a contradiction in terms unless people are qualified to rule. One of the most significant features in the policy of the dictators has been in regard to education. Years ago Hitler brought to an end secondary education for women, and the sustained attack of the Japanese on all branches of education in China revealed their awareness that education and totalitarianism cannot live together. To enable all men to develop their lives to the full, the Churches must further all branches of education, and not least, adult education, and the movement for establishing colleges on Danish lines.

5. In this way men will be equipped to play their part as citizens. One of the most disquieting features in the life of the democracies has been the growing aloofness of men connected with the Churches from local government. When vice prevails it is the duty of the virtuous to displace it, and to rid the community of the rule of impious men as soon as possible. The Churches will have to think out some way of securing adequate representation in all branches of public life; maybe it will mean providing resources whereby men can be relieved of other claims to meet the heavy demands public service makes upon them.

Therefore, to sum up:

Every man is a child of God, a personality, of worth and value in the sight of God.

Men can only reach their highest development in fellowship.

These are axiomatic.

In what way can mankind in the modern world be organized into groups so small that each man counts, and is trained by responsibility? Can the world be filled with such groups—cells, if you do not want to call them Churches—which will be conscious of all the rest, and alert and sensitive to the needs and sufferings of all? That is the problem today. The Church, with all its increased resources, its huge organizations, its glorious buildings, has failed because it has grown away from the life of the people. Now it seems to them aloof, remote, irrelevant. I am sadly conscious of the same disturbing process in my own life. I am not less of a democrat, I hope, than I was thirty years ago; I hate snobbery, inequality, injustice, now as I did then. But I am unhappily aware that I cannot mix with working men as easily as I once did; I cannot speak their language as I could when I played in the town team at cricket, spoke two or three times a night at elections, and spent a dozen hours a week in their homes. Whatever be the solution for the individual, for the community I am convinced it lies in some such system as the churches of the New Testament and of the early Independents—free voluntary associations, with variety of opinion, with liberty of prophesying, and readiness to follow in all God's ways known and to be made known to men.

Here is the solution of the question which vexed Dr. Mannheim, who, when his scheme for planning society seemed to be developing very well, was confronted with the poser, "Who will plan the planners?" The planners will be all right if they have an intense and overruling belief in the value of the human soul, if, that is, whether they are Christians in the theoretical sense or not, they fully and frankly accept the central Christian affirmation in regard to man.

I have said nothing at all, some of you will note, about the necessity of union between the Christian Churches. Mr. Christopher Dawson believes union a sine qua non if the Churches are to succeed in their task. I am not enamoured of the prospect of an imposing structure—an immense, organized, united Church; if we can get countless small groups keen on their job, they will be of one heart and soul, one holy, catholic Church. But I agree with him about the complexity of the task the world of today presents—with its varied forms of totalitarianism, its race problems, the acquisitive instinct expressed in personal selfishness and entrenched vested interests, and man's inhumanity to man.

Here is the challenge of the modern world—to save mankind by making the world truly democratic, recognizing the sacredness of every man, woman, and child in it. It is the contention of these lectures that such recognition can only come about as you get men to accept Christian values. What a task is ours!

SIGNIFICANT BOOKS OF 1943

The following books have been selected by the members of the faculty as significant publications in their fields during the year 1943.

Daily Life in Bible Times, by Albert Edward Bailey. New York: Scribner, 1943. 360p. $3.

A volume written by an experienced traveller and student to "help the layman who is interested in the Bible to reconstruct imaginatively the life of Bible times in its various epochs." A book of great help to the preacher or teacher for the more vivid understanding of Bible life coming to us from archeology. J. P. Berkeley.

The Beginning of Christianity, by Clarence T. Craig. New York: Abingdon-Cokesbury, 1943. 366p. $2.75.

An excellent, non-technical account of the experience and beliefs of the early Christians. R. C. Tuck.

Documents of the Christian Church, selected and edited by Henry Bettenson. New York: Oxford, 1943. 456p. $.95.

Attractive and readily available source-books in Christian history are few and far between. This volume in "The World's Classics" series will fit the pocket. Do you have to search for the Rule of St. Benedict or of St. Francis, Luther's Ninety-Five Theses, the Augsburg Confession, or Newman's Tract XC? Here they are.

John W. Brush.

The Divine-Human Encounter, by Emil Brunner. Translated by A. W. Loos (Andover Newton, Class of 1933). Philadelphia, Westminster, 1943. 207p. $2.50.

One of the world's greatest theologians writes with power and concreteness on the basic religious issue; and the book is well translated by our own William Loos. N. F. S. Ferré.

Preaching the Word of God, by Morgan Phelps Noyes (The Lyman Beecher Lectures). New York: Scribner, 1943. 219p. $2.

The Quest for Preaching Power, by John Nicolls Booth. New York: Macmillan, 1943. 240p. $2.

A pair of authoritative books worthy of a permanent place in the minister's library, not only because they deal with the content and methods of preaching, but also because they relate the work and worship of the church to the needs of the modern world.

Vaughan Dabney.

Training the Voice for Speech: A Manual in Introductory Voice Training, by C. Raymond Van Dusen. New York: McGraw-Hill, 1943. 232p. $2.

A helpful book for building a durable, pleasant, flexible, and effective voice. R. C. YARBROUGH.

Music in Worship, by Joseph N. Ashton. Boston: Pilgrim, 1943. 232p. $2.

This book is critical in a kindly way of present day methods and results, and constructive in its suggestions for making music an integral part of the service of worship. The first part deals with the principles of church music; the second part with the practical applications of these principles. D. RALPH MACLEAN.

On Beginning from Within, by Douglas V. Steere. New York: Harper, 1943. 149p. $1.50.

A significant book in the field of personal religion.

A. P. GUILES.

The Russian Enigma: an Interpretation, by William Henry Chamberlin. New York: Scribner, 1943. 321p. $2.75.

A searching and sobering book, written by one eminently qualified, showing the great difficulties facing future collaboration with Russia, and yet leaving the reader not without hope. H. J. GEZORK.

Rural People at Worship, by Edward Krusen Ziegler. New York: Agricultural Missions, Inc., 156 Fifth Ave., New York 10, N. Y., 1943. 118p. $.35.

A book that no one should miss who wants to know how better to worship our God of the Open Spaces Who works with His sower and His seed. HILDA L. IVES.

The Philosophy of the Christian World Mission, by Edmund Davison Soper. New York: Abingdon-Cokesbury, 1943. 314p. $2.50.

This is the best and, indeed, the only comprehensive and adequate treatment of the philosophy of Christian missions today, and it is the work of one who knows both the fact and the theory of missions.

H. V. WHITE.

The Church and Its Young Adults, by J. Gordon Chamberlin. Nashville: Abingdon-Cokesbury, 1943. 124p. $1.

Emphasizes the increasingly significant role being played by young adults in the contemporary life of the church. WILLIAM KEYS.

BOOK REVIEWS

The following have been sent to the *Bulletin* for reviewing.

The Problem of Ezekiel, by William A. Irwin. Chicago: Univ. of Chicago, 1943. 344p. $3.

With most twentieth century critics of the book of Ezekiel, Professor Irwin holds that the present book contains a large amount of accretion in the way of supplementary comment and interpretation. He offers illuminating suggestions for the removal of the additions and the recovery of the genuine original. Important criteria for him are poetic expression—more than the mere mechanics of meter—and agreement with the ethical and religious teachings of the great prophets. Through detailed discriminatory studies he discovers an original Ezekiel of normal psychology working in Jerusalem till the fall of the city, then probably in Babylonia. Rather less than one fifth of the present book contains the words of the prophet; but the secondary four fifths are not without religious values. Chs. 40-48 are not strictly even secondary. They rest upon secondary material in the earlier chapters. *The Problem of Ezekiel* is not light or easy reading. For the earnest student who reads Hebrew, knows the forms of Hebrew poetry as well as the thought of the prophets, and is already convinced that there are great difficulties in the book of Ezekiel, this study will bring profit and pleasure. W. N. DONOVAN.

Studies in the Prophets; a Guide for College Students, by Benjamin O. Herring. Nashville: Broadman, 1944. 222p. $1.75.

The title of this book and the statement in the introduction that "for a textbook the writings of the prophets themselves should be used," indicate that the writer has intended his book to be a guide in the study of the prophets. Its greatest usefulness is at this point. Extensive outlines are included for the guidance of the student. R. C. TUCK.

Preface to Bible-study, by Alan Richardson. Philadelphia: Westminster, 1944. 128p. $1.

This valuable little book is for people who don't quite know how to begin reading the Bible or who have tried it and not succeeded too well. The author is the Canon of Durham, who as a Secretary of the Student Christian Movement headed up for years the promotion of Bible study groups in the universities of England and Scotland. He is convinced that God's final message to man is a Person, not a book, but that the Bible, *the* Book, is the Church's only first-hand source of information concerning both that Person and God's saving acts which culminated in Him. The author goes on to say that we are to accept all the contributions of the literary and historical study of the Bible, but that we must read it on our knees, so to speak, expecting to encounter God as we do so. One may not agree with every phrase or idea of Canon Richardson, but this reviewer believes that *Preface to Bible-study* is a remarkable dollar's worth if one wishes a most practical, intelligent, and promising method by which he may seek God's message to him through His Holy Scriptures. J. H. SCAMMON.

The Great Century: in North Africa and Asia, A.D. 1800-A.D. 1914, by Kenneth Scott Latourette. New York: Harper, 1944. 502p. $4.

Here is Volume Six (with one more to come) of the now famous *History of the Expansion of Christianity.* Readers of the other volumes need no added inducement to read this one. "The Great Century" is also uniquely the "Protestant Century," witnessing the amazing advance of missionaries from the whole Occidental world to reach the whole habitable globe. Though advancing proportionately faster in this period, Protestantism was still (and is still) numerically second to Roman Catholicism in India, China, and elsewhere. Protestant readers are the richer for Latourette's fair and comprehensive reports on Catholic missions. The book ends cautiously and indecisively; but how else would one conclude a book that has 1914 for its terminus?

J. W. BRUSH.

Either/or, by Soren Kierkegaard. Princeton: Princeton Univ., 1944. 2v. $7.50.

Right now our country is going through its Kierkegaard fad. Some hold him to be pathologically pessimistic and morbidly introverted; others nearly worship him as a realist who deep in his digging found basic categories to uproot the shallow growth of liberalism. Brunner calls him, in *Offenbarung und Vernunft,* the greatest of modern minds. These volumes in the main favor the former interpretation. Their content is scattered, tiresome, mostly trivial, only lighted here and there by brilliant observations. His "Equilibrium," the last section of the second volume, is the best and will interest definite students of Kierkegaard. N. F. S. FERRÉ.

What A Man Can Believe, by James D. Smart. Phil.: Westminster, 1944. 252p. $2.

There is a great lack of Christian books for laymen, especially in the field of theology. One of Canada's leading younger thinkers has done much to fill this need. He has given us a volume of Christian doctrine that is both simple and solid. With clearness and power he sets forth Christian theology from its center. His two best chapters are on the forgiveness of sin and on the Holy Spirit. This is the book for our laymen to read, discuss, and apply. As a matter of fact it is solid enough for most ministers who avoid technical treatises. N. F. S. FERRÉ.

The Manner of Prayer, by William Douglass Chamberlain. Philadelphia: Westminster, 1943. 163p. $1.50.

Among the many books on prayer that the need of the time has called forth, this little book may be given a worthy place.

The author says that "the method is not to dispense the pearls of one's own wisdom on the subject, but to study what the Bible, as the English reader knows it, has to say."

Into a framework of the six great phases of the Lord's Prayer is brought the varied material that the New Testament contains. Here are references to the teaching and practice of Jesus, and here, too, is Paul with his prayers for his friends and disciples, his faith in God's relationship to every child of His and yet his realization that many a prayer brings only God's response, "My grace is sufficient for thee, for my strength is made perfect in weakness."

It is a wholesome book, wholly free from artificiality and bringing the reader into closer contact with those two who more than all others have found prayer real to themselves and have made it real to others.

N. A. MERRITT.

This Year of Our Lord, by Andrew Watterson Blackwood. Philadelphia: Westminster, 1944. 244p. $2.

Not every author can write seven first-rate books in six years, but Dr. Blackwood can and does. The present volume of twenty-five sermons covers the red letter Sundays in the ecclesiastical year from the Advent Season to All Saints Day, with additional addresses for other important occasions such as Mother's Day, Vacation Time, Labor Sunday, and Thanksgiving Time. There is also a special sermon for the nights of Holy Week, from Monday through Friday.

These textual sermons have clearly marked divisions, are written in a simple and direct style, and reveal the wide reading, original thinking, and spiritual urgency of a master craftsman and man of God.

The author achieves his purpose which is stated thus, "to show the will of God for busy folk in a world that has been at war, and during years of reconstruction."

VAUGHAN DABNEY.

Life's Unanswered Questions, by Harold Cooke Phillips. New York: Harper, 1944. 170p. $1.50.

Questions of fact have but one answer which is universally accepted, but questions of faith, involving as they do truth and value, have more than one answer. Yet these timeless and timely questions of faith, from which rise the issues of life, are more important than scientific queries. With this explanation, the author proceeds to give significant Christian answers to some basic inquiries of modern men. Here are a few of the topics treated, "Where Is Thy Brother?", "What Is Your Life?", and "Why Seek Ye the Living Among the Dead?" These indicate the sweep of the themes that are forcefully discussed by this prince of the American pulpit.

Admirers of Dr. Phillips will be pleased to learn that he is to give the English Lectures in Preaching at Newton at the fall convocation on October 19.

VAUGHAN DABNEY.

The Surprising Christ, by Howard P. Bozarth. New York: Revell, 1944. 142p. $1.50.

This is an excellent example of modern use of the Bible in preaching. The author has made an original and stimulating use of events in the life of Jesus, revealing fundamental aspects of Jesus' dealing with men. Ministers will find suggestions for the use of New Testament material and laymen will get a fresh sense of the timeliness of the teachings of Christ. H. V. WHITE.

God and These Times, by Howard J. Chidley. New York: Revell, 1943. 128p. $1.50.

This collection of fifteen superb sermons by the popular and vigorous minister of the First Congregational Church, Winchester, Mass., is dedicated to the men and women of the parish in the armed forces. Here are a few samples of the arresting sermon topics, "A Boy Called Remnant," "God and the Man in the Derby Hat," "Beyond Liberalism," and "Eating Alone." For content, richness, and variety of illustrative material, for relevancy and spiritual power, these sermons by a master craftsman set a standard of good preaching ministers should seek to attain.

Whether the reader be a layman or a minister, he will find this book both interesting and instructive. VAUGHAN DABNEY.

Choose Ye This Day: a Study of Decision and Commitment in Christian Personality, by Elmer George Homrighausen. Philadelphia: Westminster, 1943.

The purpose of the book is "to come to grips with the task of evangelizing this generation through an intelligent, relevant and effective presentation of the Gospel, in order to bring the redemptive realities of the Christian faith to bear upon individual persons outside the Christian community and upon our contemporary civilization."

The book shows the dangers, the weaknesses, and the relativities of a faith that is "set in historical and institutional terms without a radical transformation of man through a repentance that involves the subconscious depths of the soul."

Through keen analyses and deep insights Dr. Homrighausen definitely opens a new way for a passionate acceptance of that revelation of God, which is Jesus Christ, and "which validates itself, as perennially relevant and true, in the words of the Bible, in the historic Christian Community and in the present experiences of many Christians." HILDA L. IVES.

Opening the Door for God; a Manual for Parents, by Herman J. Sweet. Philadelphia: Westminster, 1944. 160p. $1.

The purpose of this book is to motivate parents in directions of better guidance and spiritual help to their children. It starts out with questions children ask, like these: "Who made me?" "Where is God?"

"Why did He let it happen?" "Why did they put Wilbur's mother in a box and bury her in the ground?"

Principles upon which parents must be grounded if they are to be the best guides and helpers to their children are these: intellectual honesty; opinions which are based on their own behavior; reasoning which has correct emotional coloring; minds which are open, inquiring, and adventurous. The main task of parents will be to train the child's emotions and will.

The author writes briefly of the child's religious foundations, the place of discipline, of the meaning of Jesus Christ as "the way," of the Bible as "the lamp for our feet"; of prayer and its steps; of religious practices in the family, with suggested literature; and of the relation of the family to the Church and the community. The final question with which he deals is, "What are the specific Christian beliefs which parents should live and teach their children?"

For pastors who hand out books to their parishioners instead of spending hours in their homes, this clearly written and inexpensive little volume should be in demand. It gets its foot in the door even if the pastor doesn't.

A. P. GUILES.

The Brother, by Dorothy Clarke Wilson. Philadelphia: Westminster, 1944. 325p. $2.50.

Stephen Leacock has a chapter in his *How to Write* on "How to Write Historical Novels." In his characteristic way he speaks of the difficulties of writing life-like stories of the past. Granted.

Although Dorothy Clarke Wilson has written many telling religious dramas, *The Brother* is her first full-length novel. It tells of James the brother of Jesus. Yet it is, in a sense, also a fictional life of Christ. This reviewer has made it a hobby to read most of the examples of this type of literature on which he has been able to lay his hand. *The Robe* and *The Nazarene* are only two out of dozens. He still thinks that Mrs. Phillimore's *By an Unknown Disciple* is probably the best of these, but recommends *The Brother* as penetrating, absorbing, and reflecting what must have been the atmosphere of the Nazareth home. The author is to be commended for a novel of real spiritual strength and vitality.

J. H. SCAMMON.

OUR THANKS

We cordially thank those alumni and friends who responded to our appeal to subscribe to the GENERAL CATALOGUE, 1826-1943. Your orders will help greatly on the School finances. The over-all cost of the issue was nearly $4500.00 for 3300 copies. We should like to sell *500 copies* to alumni ($2.00 for cloth, $1.25 for paper cover). If you have not already ordered one, would you be willing to do so, addressing The Reverend Richard D. Pierce, Editor, 169 Institution Avenue, Newton Centre 59, Mass.? The book is not only a fine historical record but may very easily be used for a class address book.

MY RELIGION

By Edgar Warren, Andover 1886

(The Reverend Edgar Warren, now 85, a member of Charles M. Sheldon's class in old Andover, writes the following from Hampton, N. H., where he now resides.)

WHEN I was a boy in high school a copy of Thomas Paine's *Age of Reason* fell into my hands. The result was shattering so far as my religious belief was concerned. The doctrine of verbal inspiration was gone, and with it my belief in revealed religion. The Church was all right for feeble-minded folk, but not for a deep thinker of sixteen like myself; I had no use for it.

One beautiful mid-winter afternoon four years later I came out of the old Art Museum in Boston, where I had been enjoying the pictures, and wandered along until I came within sight of a magnificent structure in granite, which I knew to be Trinity Church. The sidewalks were filled with people coming from all directions, and there were many carriages. Attracted by curiosity I joined the throng and entered the vestibule. Here I saw a sign, "Seats in the Gallery Free," and I ascended the stairs and took my place in a pew close to the balcony rail where I could see everything. I had never been in such a splendid house of worship before. There was something about the magnificent church—the frescoed walls, the painted windows, the rich coloring, the noble organ, the stately liturgy, the devout attitude of the congregation—which impressed me. The preacher that day was Phillips Brooks. He spoke so fast I could not understand him; but I did not need his message, for the church and congregation spoke to me. I said to myself, "Here is a congregation made up of some of the most influential and respected men and women in Boston. I would take their judgment in material things, why not in spiritual? Surely there must be something in religion to appeal to them or they would not be here." And then I caught the vision of the Church as it has existed for centuries, numbering in its communion some of the best and noblest men and women the world has ever seen, and I realized that all of them could not have been deceived, that there is a need of the soul that only religion can supply. Religion, then, I concluded, is not belief in a book, not subscription to a creed, not participation in a ritual; it is an EXPERIENCE. The Bible is the record of an experience. The Church is the witness to an experience. Theology is the rational explanation of an experience. A Creed is the summary of an experience. On this foundation I have built my religious life.